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Biography.

SKETCHES OF THE LIFE AND CHARACTER OF REV. DAVID TAPPAN, D.D.

Born 21 April, A. D. 1752, died 27 August, A. D. 1803, aged 51.

THE Creator, in whose hand it is to make great, designed doctor TAPPAN for a very important station, and imparted to him correspondent advantages. The talents which he inherited from nature, together with his moral and literary improvements, qualified him for extensive usefulness. He early discovered marks of a very docile, active mind. His father, the Reverend Benjamin Tappan of Manchester, had the principal care of his first years, and taught him the elements of knowledge. Before his admission into the University, he was placed, though not for a long time, in Dummer Academy, under the tuition of Mr. Samuel Moody. At the age of fourteen years he was admitted into Harvard College. There, rising above juvenile follies and vices, he diligently sought useful knowledge. He was not one, who considered it the end of his collegiate studies, to sparkle and shine for a day. He never courted popularity by committing fashionable irregularities. That applause, which is purchased at the expense of virtue, had no charms for young Tappan. He was considerate and soberminded. Extending his views into future life, he preferred those attainments which are solid and durable, before those which are showy or splendid. He was distinguished for ardent love of knowledge, and diligence in study; for his blameless and serious conduct; for proficiency in learning, and dutiful regard to the laws and guides of the institution.

Within less than three years after he was graduated, he commenced the work of the ministry. Though very young, he could not be charged with intruding himself, unprepared, into the sacred office. For, after leaving the University, he assiduously devoted his mind, more than two years, to the study of divinity, though he was occasionally employed in teaching a school. Indeed he had bestowed an uncommon share of attention on moral and religious subjects while at college, and from his earliest youth. Beside which it is to be remembered, that *early maturity* of understanding was a remarkable trait in his character. Accordingly, his first performances in the desk displayed a large fund of theological information, procured him a high place in the publick esteem, and fully indicated the eminence, which he afterward attained. His hearers were surprised with the extent and pertinence of his thoughts, with his accurate and copious style, with the animation and solemnity of his utterance, and with the fervour of his devotions.

A very harmonious church and society in Newbury soon invited

his ministerial labours. At the age of twenty one he was ordained the pastor of that flock. In that place he continued about eighteen years.

Doctor TAPPAN chose the sacred office from principle. It was his deliberate judgment, that the gospel ministry is, of all professions, the most important to mankind. The design of that work, involving the best interests of the universe, perfectly accorded with his expanded benevolence. There is reason to believe that he early imbibed the excellent spirit of christianity. After much anxious concern respecting his everlasting welfare, and deep conviction of sin, he was, in the judgment of charity, renewed by grace. Embracing the allsufficient Saviour and submitting to his will, he cherished the hopes and consolations of the gospel. And he made it the delightful business of his life to recommend to others that Saviour, whose preciousness and glory had been revealed to him. He had the peculiar advantage, which belongs to all ministers who are called of God, that whenever he preached the unsearchable riches of Christ, *he spake what he knew, and testified what he had seen.* To this undoubtedly must be ascribed, in a great measure, his impressive manner of preaching. He spoke from the fulness of his heart. He was sincere and in earnest. No hearer could doubt, that he felt the reality and eternal importance of the truths he delivered.

As a preacher, he was decidedly *evangelical.* The peculiar contents of the gospel were the principal subjects of his discourses. *He determined to know nothing, save Jesus Christ and him crucified.* The gospel, as a revelation of grace to sinners, was the great subject, which he studied and explained. To use his own words; "sensible that the revelation of mediatorial mercy is the chosen instrument of saving a ruined world; that he was divinely commissioned to publish and enforce it for this end; and that its final completion will embrace the order, perfection, and happiness of the moral world, and the highest glory of its Author; he dwelt upon the sublime subject with eager and profound contemplation." Those doctrines, which are the groundwork of revelation, were the groundwork of his preaching. Scarcely a sermon came from his lips, in which some of the peculiarities of evangelical truth were not found. Frequently, and in many different ways, he inculcated the doctrines of man's fallen, ruined state, the redeeming love of God, the atonement of Christ, justification by grace, and the efficacy of the divine Spirit in renewing sinners and preparing them for glory. The doctrine of redemption by a crucified Saviour constituted, in his view, the basis of the gospel, the faith and glory of the christian church. To neglect this doctrine in its various connections he considered, as neglecting the very essence of the gospel.

He was not only a *doctrinal*, but a very *practical* preacher. Every gospel doctrine, he insisted, has its corresponding precept and duty. Speaking of the doctrines of human depravity, and salvation by the mercy of God, the atonement of Christ, and the sanctification of the Spirit, he says; "from these doctrines immediately result the duties of evangelical repentance and humility, faith and hope, gratitude and love, obedience and joy." Agreeably, when he preached the doctrine of human depravity and misery, his aim was, to show sinners their dependence on God's mercy and their need of redemption through the blood of atone-

ment, and to lead them, with thankfulness and joy to accept proffered salvation. When he preached the allsufficient atonement, he was careful to show its influence on the violated law of God, and on the guilty, deplorable condition of man. In his hand it was the terror of the obstinate rebel, but the hope and consolation of humble, contrite souls. The doctrine of divine influence he aimed to exhibit in such a light, as at once to humble the proud, and encourage the lowly in heart. Justification by faith without the deeds of the law he represented, as inseparably connected with a godly life; yea, as the spring of true gospel obedience. He gave it as his judgment, "*that christian piety and morality must rise or fall, as the doctrines of grace, which support and exalt them, are regarded or neglected.*" By these sentiments he regulated his preaching. Whenever he inculcated the duties of christianity, whether the duties of repentance and faith, which immediately respect men as sinners, or the general duties of piety to God, and benevolence to man; he failed not to inculcate them chiefly by evangelical motives. And let it be added, whenever he undertook to describe a good man, he described him as a character formed upon gospel principles; as a redeemed sinner, pardoned through Christ, regenerated by the Holy Spirit, a penitent, a believer. He represented his inward exercises and his whole practice, as having a constant respect to the great scheme of mediatorial grace. In his painting of virtue and religion you would not see the image of Seneca or Plato, but that of saint Paul. The christian of his describing you would not hear descanting, in cold, uninteresting language, on the beauty and dignity of virtue; but rather proclaiming the abundant grace of Christ, and, from a heart captivated with his divine beauty, crying out, *unto him, who hath loved us, and washed us from our sins in his blood, be honour and glory for ever.* At the same time he took much pains to show, that such affection to Christ is not only the surest evidence of an upright heart, but the most efficacious motive to a pious and useful life. But as a more particular display of Doctor TAPPAN's theological sentiments is contemplated, it is not, in this place, necessary to enlarge.

Doctor TAPPAN was a *plain and distinguishing* preacher. Knowing the gospel to be of everlasting importance to mankind, he endeavoured to preach it in the most intelligible manner. He was happy in commanding a style, which had charms for all. While the refined hearer enjoyed its flowing elegance, the unrefined was edified with its plainness. He judged a close, distinguishing mode of preaching of vast consequence. Deeply impressed himself with the necessity and worth of true religion, he laboured to describe it correctly, and to discriminate its saving exercises and fruits from every deceitful imitation. To this work his mind was early directed by the perusal of Edwards' treatise on *Religious Affections.* By what he wrote in the book when young, he emphatically expressed his opinion of its inestimable value; an opinion which, it is well known, he never altered. It was often the drift of his discourses to point out the essential and eternal difference between the sanctified affections of the believer, and the best exercises of the unrenewed heart. Under his most discriminating sermons, conscience could hardly sleep; the sinner could not, without a great effort, deceive himself; and

the humble believer could scarcely fail of obtaining consolation. To introduce again his own words; it was his serious endeavour "to lay open the human heart to the view of mankind; to trace its windings, its disguises, its corruptions; to expand all its latent seeds of abomination; to pluck off its mask of apparent virtue; to unfold the secret principles of human conduct, and distinguish appearances from realities; to detect the various biasses of selflove and selfdeceit; to delineate every shape and form, which the unsanctified heart in various circumstances will assume; so that every sinner might see and recognize himself in the draught, and all classes of natural men, from the careless and profane to the deeply convicted and distressed, might so perceive their moral diseases, as immediately to look out for a suitable remedy."

He was *a very affectionate* preacher. When addressing his fellow immortals, his heart was often enlarged with benevolence, and melted in tenderness. In him there appeared nothing overbearing, harsh, or uncivil. His countenance, his voice, his gestures had all the natural marks of kind concern. His hearers, however reproved and alarmed, were convinced that he spoke from love; that the mortifying reproof and the painful alarm he gave them, were meant for their good. They saw, they felt, that the preacher was an ardent friend to their souls, and that he did not inflict the wound, which faithfulness required him to inflict, without reluctance and grief. This procured him free access to their consciences and hearts. It gave him liberty to use great freedom and plainness of speech, with a prospect of the most desirable effects.

Doctor TAPPAN studied *variety* in his preaching. It was his opinion, that a minister's usefulness is greatly abridged by confining himself within a small circle of favourite speculations. He reasoned thus, "that as christian divinity is one regular and immense whole, so each part has its claim on the evangelical instructor; that by duly attending to any one branch, he really befriends and enforces all the rest, as connected with it; that he cannot do justice even to the doctrinal part without largely explaining and urging its corresponding precepts;" and that, considering the unlimited variety of christian subjects, it is altogether absurd to expect that the preacher will interweave them all with every sermon. Accordingly he took an extensive range, and aimed to introduce that pleasing variety of topics, which the scriptures furnish; though, after all, it was manifest, that he made evangelical religion the sum and centre of his preaching. The variety in his discourses was increased and rendered still more agreeable, by his method of adapting his performances to particular occasions. In this he discovered a remarkable facility and pertinence. By the instantaneous operation of a discerning taste, he readily entered into the spirit of every occasion, and said what was suitable and impressive. Beside his appropriate performances on sacramental and funeral occasions, he frequently noticed the great events of Providence in the natural, civil, and religious world, and made use of them to elucidate some interesting truth, or enforce some important duty.

With a view to give his preaching a diversified air, and to make it more popular and impressive, he sometimes adopted an expedient, which is thought liable to criticism.

The expedient intended is what people commonly call, *spiritualizing scripture;* that is, ingrafting the great truths of religion upon a historical fact or ancient ceremony, which has no real or discernible connection with such sublime truths. If, for example, from these words, "I am Joseph," a preacher should take occasion, by instituting a parallel between Joseph and Jesus Christ, to declare the whole gospel, and, in particular, to describe the sinner, first convinced, then penitent, then divinely taught the glory of Christ and receiving him by faith; he would undoubtedly gain the admiration of the multitude; he might edify all, and might purchase for himself the honour of an inventive fancy. But the best rules for the right interpretation of scripture, would be violated, and too much done to foster a whimsical taste in the hearers. In this mode of preaching Doctor TAPPAN's lively imagination enabled him to excel. But his mind was too enlightened, solid, and judicious, and his taste too correct to lead him often upon such fairy ground.

The remarks here made do not by any means constitute an adequate description of Doctor TAPPAN, as a preacher. They are designed only to preserve the remembrance of his characteristick views and talents, and to exhibit those excellencies of his preaching, which peculiarly deserve the serious and devout consideration of others. *(To be continued.)*

MEMOIRS OF THE VISCOUNTESS GLENORCHY.

[From a Supplement to Dr. Gillies' Historical Collections.]

AMONG the friends and ornaments of religion, WILHELMINA MAXWELL, LADY GLENORCHY, holds a conspicuous place. She was the younger of two daughters left by William Maxwell, Esquire, of Preston, a gentleman of considerable fortune in Dumfrieshire. The eldest was married to the Earl of Sutherland; the youngest, of whom we treat, to John Lord Viscount Glenorchy, only son of the Earl of Breadalbane.

Lady Glenorchy was formed by Providence for a superior place in society. Her understanding was naturally strong and capacious, and her memory retentive. Her mind was polished by a liberal education, and richly furnished with ideas by extensive reading and observation. Her person was agreeable, her manner engaging, her fancy brilliant, and attended by a constant flow of spirits and good humour. Born to wealth, and allied to a rich and noble house, she was fitted to make a distinguished figure among the great, and to shine in courts. But as Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt: In like manner, she, in all the bloom of youth, with all worldly pleasures at her command, laid herself, her fortune, her honours and her talents, at the foot of the cross of Jesus.

About the 23d year of her age she was visited with sickness: in recovering from which, her thoughts were involuntarily turned to the first question and answer of that form of sound words which is given in the Assembly's Catechism: "What is the chief end of man? It is to glorify God, and to enjoy him for ever." Musing on these words, they arrested her attention, and naturally led her to put to herself the important queries: Have I answered the design

of my being? Have I glorified God? Shall I enjoy him for ever?

Reviewing her life of thoughtless gaiety, she found there was no connection between such conduct and glorifying and enjoying God; and that consequently, hitherto, she had not answered the chief end of her existence. Her conscience was awakened; and, for a considerable time, she laboured under that anxiety and fear, which usually attend such a state of mind.

But, on reading the 5th chapter of the epistle to the Romans, she discovered the way whereby the great God could be just, and yet the justifier of the believer in Jesus. She believed; her understanding was enlightened; her conscience relieved, and her mind restored to peace. The fruits of her faith soon gave the most unequivocal evidence of the truth of that happy change which had taken place in her mind. For some time she endeavoured to avoid the ridicule which attends true religion, by concealing it, and mingling in the society and amusements to which she had been accustomed; but she soon found it impossible to support the spirit and practice of religion, and at the same time be conformed to the manners of the world. She therefore openly avowed her religion and renounced the sinful enjoyments of the world. From this time her whole life was one continued course of devotion: her closet was a little sanctuary for God, to which she habitually retired with avidity and pleasure. In her family there was always an altar for God, and from which, with the morning and the evening, regularly ascended social prayer and praise. She loved the house of God; and the most painful circumstance of her frequent ill health, in the last years of her life, was, her being detained by it from publick worship. Well acquainted with men and things, her conversation was full of good sense and information: it was often much enlivened by goodhumoured pleasantry; but it always was pious and spiritual, always expressive of the high sense she had of the exellence and importance of religion, and of her anxiety for its promotion. With peculiar pleasure she always spoke of the person or place in which it appeared to flourish; and with evident pain, of those in which it was otherwise. The sincerity of her religious principles was established by her actions. She was not of those, "who say, but do not." She built some places of publick worship at very considerable expense. In Edinburgh, she erected a large handsome chapel, which will hold two thousand people, and which has, for many years, been attended by a numerous congregation, and which has now two clergymen, ministers in communion with the church of Scotland, as its pastors. To this chapel is added a free school, which she endowed, to teach reading, writing, and arithmetick. The chapel and school together, has not cost less than five or six thousand pounds. She erected and endowed also a church at Strathfillan, in the parish of Killin, on the estate of Lord Breadalbane: and she had purchased ground, in conjunction with the late Lady Henrietta Hope, for building a place of worship at the Hot-wells, Bristol; and which by her directions, has been executed by her executrix since her death, by a very neat and commodious house being built there, called Hope Chapel. In order to introduce and support the gospel, she purchased a very neat chapel at Matlock, in Derbyshire; one meetinghouse at Carlisle, another at Workington, in Cumberland,

and a third at Newton Burhill, in Devonshire ; all these she left in the hands of trustees, or to her executrix, for their original purpose. She united with others also in purchasing meetinghouses in different parts of England. To some able and faithful ministers, whose congregations were in poor circumstances, she paid the whole of their salaries ; to others, a stated annual sum in part ; to many, occasional donations, as she saw them needful. She educated many young men of piety for the holy ministry. Sensible that ignorance and irreligion, idleness and vice, go together, she founded and endowed schools, and set on foot manufactories for the poor. In private, the widow and the fatherless, the stranger and the distressed, experienced her abundant beneficence. To enable her to prosecute these schemes of benevolence, she herself carefully looked into all her affairs, and studied the strictest economy ; and though her dress, her table, her attendants, her equipage, always corresponded to her station, yet she denied herself the splendour which her fortune and rank could well have afforded and excused. She knew the world too well, not to expect its hatred and reproach for a zealous and consistent profession of the gospel ; but her natural fortitude and greatness of soul, and the force of religion on her heart, rendered this of small consequence in her estimation : more than most christians, she gloried in the cross of Christ. The falsehood and ill-nature, which some time were propagated against her, she made the subject of the most refined and innocent pleasantry. Full of plans for the glory of God, and good of men, and busy in the prosecution of them, this excellent lady arrived in Edinburgh from Bath where she had spent the winter, in the beginning of the summer 1786. Her friends observed, with concern, her declining state of health. She spoke much to them of death, and of her persuasion that, with her, it was near ; and uniformly expressed her satisfaction and joy at the prospect. Her conversation was nevertheless as easy, pleasant and cheerful, as ever. Religion, in her, was not the production of gloom, either during the progress, or in the near views of the termination of life. Almost her last words were, " if this is dying, it is the easiest thing imaginable." Disease prevailed, and, not many hours afterward she expired, on Monday, the 17th July, 1786. Of her it may be said with truth, " Her path was as the shining light, which shines brighter and brighter to the perfect day."

Lady Glenorchy was interred, agreeably to her own request, in a vault in the centre of her chapel in Edinburgh. She left 5000l. to the society in Scotland, for propagating christian knowledge ; 5000l. for the education of young men for the ministry in England, and other religious purposes ; and the greater part of the rest of her fortune, which was considerable, for pious and charitable uses.

For the Panoplist.

SKETCHES FROM SCRIPTURE.

" Seest thou this woman ?"

BLESSED are the tears of the contrite heart ! They are not like those of the selfish and carnal, which only aggravate the disappointments by which they are occasioned. But they are tears unto life, which produce tranquillity, purify the soul, and prepare it to receive those consolations of the gospel, *which are neither few nor small.*

"*She hath done what she could,*" said our blessed Saviour, with eyes beaming compassion and benevolence upon the woman. It was not much, but it was all she could do and all that Jesus required. She repented, and came to confess her sins, to mourn for them with humility, love, and faith. The queen of Sheba could do no more. For the gold of Ophir could not make an atonement. Jesus only could pay the price of her redemption. *Much was forgiven, for she loved much.**

This woman, perhaps, had been one of the fashionables of Jerusalem, and, in the opinion of the world, sustained an unblemished character. But the rule, by which the world judges, is not the law of God, and therefore it is commonly erroneous. She had been probably, one of the thoughtless, loquacious, giddy tribe, whose only pursuit is amusement, and who seek it, free from the restraints of moral principles. Her companions may have been those, who like herself were never less happy than when at home, nor ever more so, than when at shews and spectacles, or wherever a multitude were assembled. In her mind, actions were classed, not into virtuous and vicious, but like her garments, into fashionable and unfashionable. When reflection exercised her mind, her thoughts were of "changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils."†

Or perhaps, more sedate and lofty in her carriage, disdaining vulgar vices, and viewing with contempt the silly throng, she chose to sin in a more sober, retired, premeditated manner. Her companions were the free thinkers of the day, who said, *there is no God*, and with them she jeered at the solemn worship of the temple. With them she vied in magnificent entertainments and equipage, in the haughtiness of her demeanour, and cruelty of her heart. Or perhaps, she was a sinner of a less conspicuous and more common sort. Her understanding cultivated, her temper mild, an amiable daughter, sister and wife, and lacked only the one thing needful. "God was not in all her thoughts." Religion never appeared to her a matter in which she had any concern. She beheld the smoke of the morning and evening sacrifices, as it rose to heaven, and she heard the songs of praise, which issued from the temple, yet her heart never glowed with devotion. Not like the holy Anna, who consecrated her days to God, she regarded passovers and sabbaths only as unwelcome interruptions of her household affairs. The law and the prophets were neglected, and her affections entirely engrossed by the world. Alas! where is the distinction between indifference and contempt; neglect of divine worship, and infidelity and profaneness? Is it not a heinous sin to be any thing less than wholly devoted to God?

Whatever may have been the peculiar traits in the character of this woman, it is certain she was a sinner, and Christ came to call every sinner to repentance. Behold the wandering sheep returning to the fold, and observe how kindly the benevolent shepherd greets her return! There are no chidings; nothing cold and repulsive in his manner. *The lost sheep is found and there is joy in heaven.* She comes

* "The parable of which this is the application, (says Dr. Guise) plainly shews that her *loving much* is mentioned, not as the cause or reason, but as the effect and evidence of her being forgiven, and of her apprehensions about it. And in this manner the particle *for* is often used. See Hosea ix. 15." Editor.

† Isa. iii. 22, 23.

with humility, penetrated with ſhame and ſorrow for her paſt life, confeſſing her guilt, and ready to ſurrender herſelf to divine juſtice. She comes with ardent love to God, adoring his character, and overwhelmed with gratitude for the mercy, which had ſuffered her crimes ſo long, and now ſubmitting with all her heart and ſoul to his government. She comes with faith, believing that God is in Chriſt reconciling the world to himſelf, and overpowered with the vaſt idea of his condeſcenſion and love to a fallen world, which is now unfolded to her mind. She haſtens to caſt herſelf at the feet of Jeſus, whom ſhe had ſo long regarded with diſlike, and glorying in repentance, ſhe makes it as publick as her crimes. She enters the houſe of Simon, preſſes through the crowd, kneels at his feet, waſhes them with ſtreams of tears, kiſſes them, wipes them with her diſhevelled treſſes, and pours on them the precious ſpikenard. "Ah Lord!" does ſhe ſeem to ſay, "My Lord, and my God! Againſt thee have I ſinned. Puniſh me and I will not murmur. Becauſe thy mercy is infinite, therefore it reaches to ſuch a vile worm as I am. I will follow thee whitherſoever thou goeſt, and to bear thy reproach ſhall be ſweeter than even the applauſe of the world was to me. Thoſe who love thee ſhall be my friends and companions. The world ſhall have no more a ſhare in my heart; Lord I give it all to thee; condeſcend to make it thine. O that my head were waters, and my eyes fountains of tears, that I might weep for my ſins, as I have cauſe to weep. O that I could forever ſit at thy feet, that I might never more depart from thy preſence, for no where elſe ſhall I find any comfort." It is grace, that triumphs when the proud ſinner is ſubdued, and brought a willing captive to the throne of mercy. Not like the conquerors of this world whoſe trophies are the gory arms and garments of their ſlaughtered foes; the trophies of the Holy Spirit are the ſerenity, the joy, and the holineſs of the converted ſoul.

LA TRAPPE.

To the Editors of the Panoplist.

GENTLEMEN,

If the following *Proofs of the Universal Deluge*, taken from *Bryant* and various other authorities, are deemed of ſufficient merit for publication, they are at your diſpoſal. PHILO.

THE certainty of the univerſal deluge is of great moment to the chriſtian faith. Though the ſacred hiſtory ſtands ſtrong on its own baſis, there are men, who converſe, and write more, than they read or think, exerting all their force to invalidate the teſtimony of heaven. Their popular talents, their burning zeal in the cauſe of infidelity, ſometimes gives currency to their ſuperficial philoſophy, and men of corrupt minds are perſuaded to deny one of the plaineſt narratives of revelation. This renders it a ſacred duty for thoſe, who have leiſure, to collect the proofs of the *Flood*, found in the volumes of the learned, and to exhibit them to the publick. We will attempt, therefore, to eſtabliſh the fact from the religious rites and ceremonies, the hieroglyphicks and traditions of gentile nations; from various phenomena of the globe, and finally from the authority of ſcripture.

It may be reaſonably ſuppoſed, that ſo extraordinary an event as the univerſal deluge, would leave an awful impreſſion on the minds

of the ſurvivors; that they would make it the ſubject of their converſation; that the tradition would be long continued and far extended; that places would be named; that publick proceſſions, ſacred rites, and ſolemn feſtivals would be inſtituted, having reference to the amazing cataſtrophe; and that, if idolatry ſucceeded, Noah and his family would be among the early objects of religious worſhip. If ſuch events are numerous among ancient nations, they will be concluſive evidence of the flood; for why ſhould there be inſtitutions to commemorate a deluge, rather than a univerſal peſtilence or conflagration? If there be *not* traces of ſuch inſtitutions, near the ſcene of Noah's deliverance, the luſtre of the Moſaick hiſtory will be clouded. We now proceed to the examination; but the limits of the Panopliſt permit only a ſmall portion of theſe facts to be brought to view.

The name of Noah was long preſerved among the nations of the eaſt. He was called Noas, Naus, and Nous. Suidas has preſerved this tradition of him. "Nannaus," ſaith he, "foreſeeing the deluge, collected every body together, and led them to a temple, where he offered up prayers for them with many tears." His name has often become unlike itſelf, being faſhioned to the idiom of different nations; but the circumſtances of his hiſtory remain particular and preciſe. By the Greeks he was called *Dionuſus*.

Cities and mountains bore the name of Noah or Nuſa in Arabia, Ethiopia, Egypt Babylonia, Thrace, Theſſaly, Cilicia, Libya, Lydia, Macedonia, and Naxos. Alſo on Caucaſus and Pelicon, in Euboea, and India, were places called Nuſa. In all theſe countries, not only cities and mountains roſe in honour of the righteous patriarch, but the ſame traditions of the flood were extended. In all theſe countries, beſide other circumſtances agreeing with ſcripture, Noah is ſaid to have been preſerved in an *ark*. Philo aſſerts that Deucalion and Noah were the ſame. The Grecians, he ſays, call the perſon Deucalion; but the Chaldeans ſtile him Noe, in whoſe time was a great irruption of water. Joſephus ſays the flood was mentioned in the writings of all, who treated of the firſt ages. He mentions Beroſus of Chaldea, Hieronymus of Egypt, Mnaſeas, Abydenus, Melon, and Nicolaus Damaſcenus.

Proceeding eaſtward we find the event becomes more certain, the tradition more particular, and more minutely conformable to the account of Moſes. From the records of Babylon and Media Abydenus quoted, "that the flood began on the fifteenth of Daſius, that Seithrus ſent out birds to learn whether the flood had ſubſided; that they returned; that the third time their feet were ſtained with mud; that he then quitted the ark. "He ſays, that the ark reſted on a mountain of Armenia. Plutarch mentions the dove, ſent forth by Noah. But the moſt minute Pagan account is from Lucian. He was born on the banks of the Euphrates, where the traditions and religious rites, minutely repreſented the flood. Among other things, he ſays, that the antediluvians were men of violence, inhoſpitable, and unmerciful, regardleſs of oaths and laws, for which they were deſtroyed; that for this purpoſe there was an eruption of water from the earth, with heavy rains from heaven.

The rivers ſwelled; the ſea overflowed, *the whole earth was covered*, and, excepting Deucalion, all fleſh were drowned. Animals of every ſpecies followed him into the ark by *pairs*.

Moſt of theſe authors aſſert, that the remains of the ark were viſible in their time, on a mountain of Armenia. Abydenus ſays, that the people uſed to carry pieces of the wood, as an amulet. Beroſus ſays, they ſcraped off the aſphaltus or pitch, as a charm. Some of the chriſtian fathers inſiſt, that the ark was in being in their time. Theophilus ſays, its remains were viſible on a mountain of Armenia. Chryſoſtom ſpeaks of the fact, as well known. "Do not," ſays he, "thoſe mountains of Armenia bear witneſs to the truth; thoſe mountains where the ark firſt reſted; and are not the remains preſerved there to this day?" So extenſive was the gentile hiſtory of the flood, varied indeed according to the manners of different nations, yet retaining the material circumſtances.

So deeply affected, ſo devoutly impreſſed were ſucceeding generations, that, in commemoration of this terrible event, many particulars of it were incorporated with their religious ſolemnities. The prieſts of Amon, at particular ſeaſons, carried in publick proceſſion a *boat*, in which was an oracular ſhrine, holden in great veneration. In Egypt was a ſimilar cuſtom. Theſe proceſſions are carved in the temples of Upper Egypt. The ſhip Iſis was a ſacred emblem among the Egyptians, in honour of which they had an annual feſtival; the rite was borrowed by the Romans. The name of the ſhips and ſhrines was *Baris*, a remarkable circumſtance; this being a name of the mountain, on which the ark reſted, the ſame as Ararat. There is a large mountain ſays Nicolaus Damascenus, in Armenia, called *Baris*; and there is a tradition, that in the deluge one perſon floating in an ark, arrived at the ſummit of this mountain.

It is ſaid, Seſoſtris built a ſhip of cedar, 280 cubits long, the outſide covered with gold, the inſide with ſilver; that he dedicated it to Oſiris at Thebes, an *inland* city of Upper Egypt. It was doubtleſs a repreſentation of the *ark*. It was called Theba, as was the city. Theba was the very name of Noah's ark. He was ordered to build an ark; in Hebrew, *Theba*. In other countries an ark was among the myſteries of their religion, and carried about at their feſtivals. At Erathra, in Ionia, the deity was repreſented upon a *float*, in a temple of the higheſt antiquity. At Athens, at Phalerus, at Olympia, a ſhip was carried in proceſſion with great reverence. Shrines were generally ſhaped in the form of ſhips; yea *ſhips* and *temples* received their *names* from this event, being ſtiled Naus and Naos, and ſailors Nautai, in reference to the patriarch, Naos, Naus, or Noah. When referring to the deluge, the Greek writers always ſpeak of an ark, and, though they often call the ſame perſon by various names, they make *all of them to be preſerved in an ark*. Thus Oſiris, Comates, Deucalion, Perſeus, and Dionuſus, were all preſerved in an *ark*. Theſe are ſufficient proofs, that the deluge was well known in the gentile world.

Many colonies ſtiled themſelves Thebeans, from Thebe, an ark. Hence many cities were called Theba, as in Egypt, Bœotia, Cili-

cia, Ionia, Attica, Syria, Italy, and other countries. Kibotos is another name of the ark uſed by the writers of the new Teſtament. This name the Greeks probably borrowed from the Eaſt. Accordingly, a haven in Egypt and a city of great antiquity in Phrygia bore this name. A coin of Philip, the elder, ſtruck at this place, had on the reverſe a hiſtory of the flood in miniature. A ſquare veſſel or ark is graven, in which are a man and woman; over the ark ſits a dove; below is another on the wing, holding a ſmall branch in its mouth. Before the ark a man and woman ſeem juſt to have left it, underneath the perſon is the word *Noe*. The gentiles reckoned the ark, as a temple, and the reſidence of the Deity; and the perſons ſaved were finally conſidered, as deities. Hence the ancient gods of Egypt were preciſely *eight*. Agreeably with ſcripture the ancient writers always repreſent Noah, as the firſt after the deluge who built an altar to God, planted a vineyard, and made wine.

In the delineation of the ſphere, though altered in the hands of the Greeks, there remains evidence, that reference was had to the deluge. According to Hegeſianax, Aquarias was Noah or Deucalion. Beroſus relates that Noah was repreſented by a fiſh, and Hyginus ſpeaks of the fiſhes on the ſphere, as repreſentations of perſons, and mentions from Eratoſthenes, that the fiſh Notas was the father of mankind. Tradition relates, that the raven was ſent on a meſſage by Apollo, and never returned; this bird is placed in the ſphere; and there is Argo, the ſacred ſhip, formed by divine wiſdom. This was the ark of Noah, ſometimes called the ſhip of Oſiris. Plutarch ſays, the veſſel in the ſacred ſphere, which the Grecians call the Argo, repreſented the ſhip of Oſiris, which, from reverence, had been placed in the heavens. The preciſe meaning of Argus is *an ark*, ſynonimous with Theba. When the ark of God was to be reſtored to the Iſraelites, preſents of atonement were put into *an argus*. As colonies went abroad, called Thebeans, or Arkites, and built cities, called Theba or Ark; ſo were many cities in different countries called Argos, as in Theſſaly, Bœotia, Epirus and Sicily. In all which places is the tradition of Deucalion and the ark. The whole Peloponneſus was once called Argos. The ancients deſcribed the ark, as a *lunette*, or half moon; it was therefore called *Meen*, which ſignifies a moon, and a creſcent became its ſymbol. Of courſe the patriarch was called Meen, and Menes, and was worſhipped in all the nations of the Eaſt, as *Deus Lunus*, or the Lunar God. This Lunar God, according to Strabo, had temples erected for his worſhip in Phrygia, in Piſidia, and in many other places.

In theſe facts we ſee how extenſive and permanent was the remembrance of the deluge. Is it poſſible for any man to read, and impartially conſider theſe things, and reject the account of Noah's flood? Is it conceivable, that ſuch uniformity of religious rites, ſuch uniformity of names, of hieroglyphicks, and traditions exiſts by *chance?* As well may a palace or city riſe by chance from the ſands of Africa, or the foreſts of America.

[*To be continued.*]

For the Panoplist.

Letters to a brother, a young man of fashion.

LETTER I.

ON THE IMMUTABILITY OF RELIGION.

Dear Brother,

IT is often a subject of regret, that I can so seldom enjoy your company. But be assured, our long separations do not diminish that love, which began to glow in my breast at your birth, and constantly grew with your growth. With what sensations of mingled pleasure and gloom do I recall the years of our childhood and youth. How pleasing were the scenes, through which we passed. How many the advantages we enjoyed. Our parents, now sleeping in death, were tender, exemplary and pious. Such parents ought to be recorded among the best gifts of heaven. May we never forget their excellent instructions, their worthy characters, their anxious concern for our good.

Through what scenes have we both passed since our father's decease. Divine Providence has favoured you with uninterrupted health and prosperity, and finally placed you in a very eligible situation. But while I rejoice in your worldly prosperity, my joy is not without abatement. It is painful to this heart of mine, which so tenderly loves you, to think of the dangers attending your present flourishing condition; especially as the circle of your particular friends is removed far from the examples, which we were early taught to venerate.

You know not, my dear brother, with what emotions I heard you say, when I was last at your house, *that the religion of the fathers of New England, though well enough adapted to their condition, is by no means suited to this enlightened, polished age.* You gave to all present a proof of your candour, by acknowledging what, I apprehend, is capable of abundant confirmation, *that the early religion of New England was, in substance, the same with primitive christianity.* But you added, *what is called orthodoxy might be very well fitted for men just delivered from the idols of paganism, for men beginning to emerge from the darkness and superstition of popery, and for men exiled from their country by the hand of persecution, and employed in establishing the rudiments of learning and piety in the American wilderness. But that religion is not necessary for men of better education and more refined morals.* In short, you gave it as your opinion, *that there is no need of supposing the doctrines and exercises of religion to be at all times precisely the same, but that they may undergo a change corresponding with the great changes which take place in society.*

Bear with me, dear brother, while I attempt, with the freedom which warm affection inspires, to expose the fallacy and danger of such an opinion. This I do in obedience to the solemn charge, which I received from our dying father. *My son*, said he, with a faltering voice, *that God who has been pleased to take your amiable mother to himself, now calls for me. I earnestly recommend you to his mercy. And I desire you to consider the tender age of your dear little brother. I know your affection for him. I charge you to take care of his soul.* Now as I write in the name of our honoured father, and shall defend that religion, which animated him in life, and consoled him in death; I am sure that you, to whom his memory is so dear, will peruse what I write with seriousness and candour.

The first consideration which occurs, is, *the immutability of God,*

the object and the author of all true religion. Although human things are all subject to change; although your temporal affairs now so prosperous, may tomorrow be in the most calamitous state; although the revolutions of the age may demolish institutions, which have been the boast of other times; although rising improvements in the arts and sciences may obliterate every trace of former ignorance and weakness; still God is the same yesterday, today, and for ever. Now that religion which has the unchangeable God for its object, and essentially consists in conformity to his holy character, must be unchangeable. Since the life of our parents, since the days of our forefathers, or since the age of the apostles, has there been any change in Jehovah, which makes it proper to render him a religious service less humble, less strict, solemn, and evangelical, than that which they rendered?

The immutable God is not only the object, but *the author of all true religion.* The doctrines or truths of religion are contained in the volume of inspiration. They were written there, my brother, by the finger of God. The tenets of heathen philosophy, passing through the hands of changeable men, who modelled them as they would, had no fixed, invariable stamp. But the doctrines of revelation, coming from an unchangeable source, are the same in all ages. God is the author of *only one system of religious truth.* He has not, since the apostles' day, introduced a new system, nor altered that which was given to them. That which they believed, which, you grant, differed not materially from that which our pious ancestors believed, is that which we must believe. The author of all religious truth has not taught us to expect, that the progressive cultivation of reason will add any thing to revelation. Nor has he empowered us to lay aside, as obsolete, any part of revealed truth, and substitute in its place the improvements of human wisdom.

The precepts or practical rules of religion are also from God, and are therefore immutable. Jesus spoke not the language of modern fashionable religion, when he said, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil. It is easier for heaven and earth to pass away, than one jot or tittle of the law to fail." God's law, my brother, admits no alteration, and is no respector of persons. It requires the same duties of the rich and the poor, of the learned and the ignorant, of the refined and the vulgar, of the king on his throne, and the servant of meanest name. It laid equal obligations on polished Greeks and wild barbarians. The accomplished Saul, when divinely taught the unchangeable strictness and perfection of the law, found himself upon a level with the greatest criminals. The law being once published by the unchangeable Jehovah, can never be altered, except by the authority of him who made it. But has God ever authorized us to lower the precepts of the law, or the gospel, and to adapt them to the varying manners and situations of men? Are not they who possess the greatest advantages of fortune, under as high obligations to obey the commands of Christ, as they who possess the least? Consider those precepts of christianity, which require the greatest strictness of religion, the most unreserved devotion to God. "*Whosoever will come after me, let him deny himself, take up the cross, and follow me. If thy right eye offend thee, pluck it out, and cast it from thee. If thy*

right hand offend thee, cut it off, and cast it from thee. Love not the world, nor the things which are in the world. Put off the old man, which is corrupt according to deceitful lusts, and be renewed in the spirit of your minds, and put on the new man, which after God is created in righteousness and true holiness. Be ye holy, for I am holy." Now, dear brother, are men of high birth and education, men of fashion and opulence released from the obligation of these holy precepts? Does the whole burden lie upon the unlearned, the poor, the retired, the afflicted? Or has time exhausted the force of precepts, which once had power to bind all, so that they must now be considered as laws repealed, or fallen into disuse?

What strange inquiries are these? Yet they are naturally suggested by the fashionable opinions of the day. Let us remember, then, that the rule of duty is unyielding and immutable. Proceeding from God, it cannot conform to the taste of the times; it cannot be accommodated to the corrupt inclinations of the heart. No man may add to it, or take from it. And if the rule of duty, the standard of religion, is always the same, then religion is always the same. For two things essentially different from each other cannot be conformed to the same standard.

We are further taught, that religious affection, or conformity of heart to the doctrines and precepts of revelation, is the effect of divine efficiency. Hence we infer that it is, substantially, the same in all ages. It is a supposition inconsistent with the immutability of him, *who worketh all in all*, that he should in one age produce religious affections essentially different from those, which he produces in another; that virtue and piety, always the fruit of his Spirit should vary their essential features, according to the state of science and manners.

That the terms of salvation are always the same is another proof of the immutability of religion. The gospel addresses mankind, as being sinners. Christ declares that his undertaking respects sinners only. Therefore he proposes salvation to all upon the same conditions. Repentance and faith are constantly represented to be absolutely necessary to salvation. Christ and his apostles gave no intimation, that it could ever be obtained on any lower terms. They made no allowance in favour of men possessed of high literary advantages, and distinguished by the suavity of their manners, and the exterior fairness of their character. *Repent, and believe in the Lord Jesus Christ*, is the solemn language, which the gospel addresses to all men; or if it makes any distinction, it is by declaring the uncommon difficulties, which impede the salvation of the wealthy, the learned, the selfrighteous; and by suggesting the greater divine power and mercy, which in their case are needful.

What, then, shall we say to these things? Is not saving religion the same in all ages? Are not regeneration, repentance, and faith the same things now, as they were in the first period of christianity, and in the devout ages of New England? In short, is it not, in all times and circumstances, the same thing to obey the gospel of Jesus Christ?

You may derive another argument for the immutability of religion from *the sameness of its evidence*. The evidence of religion more directly belongs to its doctrines, or those things which are the objects of faith. Now the same evidence, which primitive christians had of the divinity of the gos-

pel, and of its particular truths, is, in substance, transmitted to us. Improved reason and philosophy have discovered nothing to invalidate that evidence, which satisfied primitive believers respecting the peculiar tenets of revelation. If they had sufficient evidence, *that by the offence of Adam his posterity were made sinners; that all are by nature dead in trespasses and sins, and so the children of wrath; that Christ was set forth as a propitiation for sin; that none can be received into heaven without regeneration; that they, who are called, are called of God according to his eternal purpose; that they who repent and believe, owe their repentance, their faith, and their consequent salvation to grace;* if they had sufficient evidence of these positions, so have we. If they had such evidence of Christ's divinity, as rendered it proper for them to consider him, as God, and to address him as the suitable object of divine worship; then we have such evidence, as renders the same proper for us. There was no consideration to justify Thomas in calling Jesus, *his Lord, and his God*, and dying Stephen in offering prayer to the ascended Saviour, which does not warrant and require believers now to honour him with the same religious worship. The same might be said of every christian doctrine. As truth is unchangeable in its nature, its evidence remains the same. To ancient believers *sufficient* evidence was *satisfactory*. It ought to be so to us. I am your ever affectionate brother,

CONSTANS.

[*To be continued.*]

From the Christian Observer.

Question.

"When there is a struggle in the mind between right and wrong, how may it be known whether this struggle arises from the checks of natural conscience in an unrenewed mind, or from a principle of grace in the soul?" If the following thoughts on the subject seem likely to afford any satisfaction to the Querist, they are at his and your service.

1. The struggle which arises from the checks of natural conscience in an unrenewed mind, will generally be found to be partial as to its object, having respect only to some particular sin or sins, which may appear more heinous in their nature, or more dangerous in their consequences, than others. The conflict, in this case, is not with what the scriptures term the *body of sin*: whereas the struggle that originates in a principle of grace is against sin universally: its object is that the old man (*i. e.* the old nature altogether) may be put off with his deeds. It is far from being a mere struggle against prominent vices; it is an opposition which prompts the true christian to search out and pursue the foe, and wherein the severest conflicts are with the latent evils of the heart, such as pride, unbelief, selfrighteousness, want of submission to the divine will, &c. There is no hypocrisy, allowed deceit, or indulgence of any sin whatever, in the true spiritual warfare.

2. The struggle between passion and conscience in the breast of a natural man is generally unsteady and variable. At certain seasons it is vigorous and strong; at other times faint and feeble; and then again, for perhaps a long season, altogether suspended: whereas the conflict between nature and grace, between the flesh and the Spirit, is more steady, regular, and uniform. The true believer, communing daily with

his own heart, and discovering with pain the secret workings of evil, gains increasing conviction of the importance of persevering opposition in patience, vigilance, faith, and prayer. His applications to the Throne of Grace are daily renewed, and thus, strengthened with power and might from above, he is enabled to maintain the good fight, not presuming to lay down his arms till the *days of his warfare* (Job xiv. 14.) are ended.

3. The ordinary struggle in an unrenewed mind originates chiefly in fear, and is stronger in proportion as the apprehension of danger is excited. It is, in fact, a struggle between the judgment and the inclination, the one pointing out the consequences; while the other covets the pleasures, of sin; the one pressing the importance and necessity, while the other shrinks from the performance of acknowledged duties. There is nothing in this struggle, which shews either hatred of sin, or love of the divine law. The truth is, the heart is not divorced from evil habits and attachments, and is therefore secretly offended at the strictness, spirituality, and extent of that law, which condemns them: there is a latent displeasure in the soul, because sin and happiness are not made compatible. Now the conflict in a spiritual mind is ever attended with a hatred of sin, as a thing evil in its nature, as well as pernicious in its consequences. Not only the judgment condemns, but the will opposes, and the affections are withdrawn from it. The law of God, which in the other case is matter of offence, is here not only acknowledged as holy and just, but approved as good: it is the delight of the inward man: and the grief of a sincere christian is to find in himself so many wayward tempers and dispositions not duly subjected to its righteous and salutary control. Against these he maintains an habitual and serious conflict, and not merely to avoid the condemnation, but also the pollution of sin; not simply wishing to secure future happiness, but labouring to perfect holiness in the fear of God. In the ordinary struggle, when the better principle seems for the moment to prevail, and the duty pressed upon the conscience is performed, the obedience is only like that of Saul, when he forced himself to offer a burnt offering. When the solicitation to sin is denied, it is but like the refusal of Balaam to go with the messengers of Balak, when he gladly would have accompanied them had he dared to do it. In short, to borrow a comparison, which I have somewhere seen, whatever struggles an unrenewed man may have, sin is to him like precious wares in the ship, which are only thrown over board (and that as sparingly as possible) in a storm: but to one of a spiritual mind it is as the stagnant and offensive water in the vessel, which the good mariner is assiduous to pump out and clear away daily.

4. Where the struggle between right and wrong arises only from the checks of natural conscience, it is conducted, or carried on, by the mere exertion of natural power the subject of it opposes solicitations to evil, with purposes and resolutions formed entirely in his own strength: whereas, in the conflict between the flesh and the spirit, in a renewed mind, the combatant is strong in the grace that is in Christ Jesus. By the acting of faith, from time to time renewed, on the Saviour to whom he is by that vital

principle united, he derives renewed ſupplies of that ſpirit of power and might, whereby alone he can effectually be ſtrengthened in the inner man, to fight the good fight, and to crucify the fleſh with its affections and luſts.

Laſtly. From the ſtruggles occaſioned by the mere checks of natural conſcience no extenſive or permanent good effects enſue. However temptation may occaſionally be reſiſted with effect, the power of the enemy is not broken or ſubdued; nor is there produced in the mind any habitual vigilance, circumſpection, godly jealouſy, fear, or abhorrence of evil. Sin, in ſome form or other, ſtill reigns in the mortal body, and is obeyed in the luſts thereof. But in the conflict, which ariſes from a principle of grace in the ſoul, ſubſtantial advantage is gained over the adverſary: the malignity and deceitfulneſs of ſin are, in an increaſing degree, diſcovered, its ſecret motions are more clearly traced, and its ſubtle workings more effectually fruſtrated. The ſoul learns more fully the importance of faith and prayer, of the continual uſe of the chriſtian armour, and of "looking unto Jeſus." By theſe means they that are Chriſt's are enabled to crucify the fleſh with its affections and luſts, ſo that all things belonging to the old man do gradually die in them, while all things belonging to the new man live and grow in them. This ſtatement is not to be conſidered as invalidated by the complaints of eminent chriſtians concerning the power of ſin within them, by reaſon whereof they yet groan being burdened. It is to be conſidered that, in proportion to a man's real growth in grace and holineſs, ſin not only will be more clearly ſeen, but more cordially hated, and its oppoſition to the new man more acutely and painfully felt. It is not therefore a fair inference from the complaints alluded to, that ſin is not mortified or weakened. The believer may expect the oppoſition of the enemy, and count upon the continuance of the conflict, till the happy period ſhall arrive when he will receive the end of his faith, even the ſalvation of his ſoul. M. T. H.

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*From the Religious Monitor.**

THERE are many in the chriſtian world, who confine their reflections on religion almoſt entirely to its moral precepts; while its doctrines are diſregarded, as comparatively of little conſequence. By ſome, theſe are entirely overlooked, as if they had been intended only for the ſtudy of the profeſſed Theologian; and as if the belief of them had no connection with the happineſs of a future ſtate. By others, diſcuſſions concerning the real import of particular paſſages of ſcripture, and the nature of the doctrines deducible from them, are little attended to; theſe being conſidered as points, in the deciſion of which, the private chriſtian is not materially intereſted. Accordingly, if theſe men form for themſelves any ſyſtem of opinions concerning the meaning of the doctrines of ſcripture, they profeſs to have no deſire to convert others to the belief of their peculiar ſentiments. They leave every man to be guided by the conviction of his own mind; and deſpiſe, as the bigots of a party, thoſe who maintain the neceſſity of believing, as the only true doctrines, one claſs of religious tenets.

It is hardly neceſſary to say any

* A Periodical Work published at Edinburgh.

thing in refutation of the first of these opinions. He, who can deny man's obligation to believe the doctrines of the gospel; who can reject, as useless, those truths, which constitute the very essence of christianity; and who can deprive its morals of their only pure and efficient motives, deserves not the name of *christian*. He despises the authority of God, and refuses, with daring ingratitude, the best blessings of revelation; the comforts and hopes, which its doctrines inspire.

The second opinion however, in which it is maintained, that every man may safely adopt his own views of the doctrines of scripture, whether they actually accord with its real intention or not, deserves our more serious consideration. This is an opinion, common to many professors of christianity. It has the appearance of much liberality and candour; and will certainly be approved of by every one, who takes only a superficial view of the subject; when attentively examined, however, it will appear to be founded on the following supposition also. That the language of scripture on many of the essential doctrines of christianity is ambiguous, that its import cannot be positively ascertained by the candid inquirer, and that no interpretation of it, and no explanation of the meaning of its doctrines can be regarded, as exclusively true. If, therefore, we can shew that this supposition is unsupported, the opinion, built upon it, must fall to the ground.

By denying such assertions, however, we must not be understood to affirm, that the meaning of every part of scripture is plain and obvious. Many passages are necessarily obscure, from our imperfect knowledge of the language and manners of the period, in which the sacred books were written; and there are some things, which God hath seen fit to reveal to us only in part. But we shall endeavour to prove that all, who allow christianity to be a divine revelation, must acknowledge that the grand characteristick doctrines of the gospel, original sin, the divinity and atonement of Christ, justification through faith, and the other essential points, connected with these, in as far as they are necessary for enabling us to apprehend them, are promulgated in clear and unequivocal terms.

Before the gospel was preached, mankind were involved in the most deplorable darkness and uncertainty with regard to every particular, which concerned their present hopes and future happiness. Every thing was obscure, and much was entirely concealed. The placability of God, the efficacy of repentance, and the existence of a future state, were all doubted, even by the wisest and most enlightened heathens. Compassionating men in this wretched condition, God was pleased to bring life and immortality to light by the gospel; to shew them in a manner which could not be misunderstood, the sources of consolation, and the rule of duty; to point out the way of access to him, and to direct their views to an eternal inheritance beyond the grave. If, however, these essential truths were not plainly discovered; if the language, in which they are expressed, even after all the investigations of the learned, be full of ambiguity; where are the advantages of revelation? What light hath it shed on a benighted world? What sure consolation, what good hope hath it given to the fearful mind of guilty man? It hath declared to us indeed God's willingness to pardon; but hath left us, as before, in total uncertainty about

the method of obtaining forgiveneſs. Two oppoſite opinions on this important ſubject cannot be equally acceptable to God; cannot afford the ſame firm ſatisfaction and conſolation to man. If, therefore, chriſtianity be a divine revelation, its doctrines muſt have been expreſſed in ſuch a manner, that they may be eaſily underſtood by every ſincere, unprejudiced inquirer. The goodneſs of God would lead him to adapt his inſtructions to the circumſtances of his creatures; and, though ſome of the doctrines are, from their own nature, incomprehenſible by our limited faculties; yet our obligation to believe them can be clearly perceived. Chriſtianity is a divine revelation, in which God has given a plain and unequivocal declaration of his commands, and we cannot ſuppoſe that it is a matter of indifference, in what ſenſe we receive them; or that he will be fully ſatisfied with our obedience, though we pervert his precepts and miſinterpret his laws. In human governments no ſuch perverſion would paſs unpuniſhed. The lawgiver may relax his ſeverity in favour of ſuch, as are unacquainted with the particular terms of the law: or of ſuch, as are unable, from the want of intellectual faculties, to exerciſe their judgment concerning it. Every other ſubject is ſuppoſed capable of underſtanding, in what ſenſe he ſhould obey the laws of his ſovereign; and, if he do not obſerve them, he is puniſhed accordingly. In like manner the divine threatenings muſt be fulfilled againſt thoſe, who, from corrupt paſſion, willingly miſinterpret the ſacred oracles.

To this it is objected, as matter of fact, that men of ſincerity and candour, differ widely with regard to the eſſential doctrines of the goſpel; and therefore that the only period, in which the meaning of theſe doctrines could be infallibly known, was during the lives of the apoſtles, and their immediate followers. Have then the advantages of that revelation, which profeſſed to be of univerſal and perpetual uſe, been confined to the period of its firſt propagation? or has the certainty, which it was intended to give to the fondeſt hopes of man, been enjoyed only by thoſe favoured few, who were bleſſed with the extraordinary illuminations of the ſpirit of God? It is much more reaſonable to ſuppoſe that the will of God is intelligible by every one, whoſe mind is not biaſſed by ſinful prejudice, and who forms his opinions of the doctrines of ſcripture from a view of the united force and beautiful analogy of all its declarations. Nor do we heſitate to affirm that it is poſſible to trace every corruption of the ſacred doctrine to ſome depraved principle in the human heart. This principle indeed is ſometimes ſo concealed from view, that a man, acting under its influence, imagines that he is ſearching for truth with the utmoſt fairneſs and impartiality. Vanity, ſkepticiſm, depraved inclinations, and love of novelty have been the parents of innumerable errours. Theſe, nouriſhed by party ſpirit, and ſupported, in many caſes, by the firm conviction of thoſe, who adhere to them, have maintained their ſtrength. When men are influenced by ſuch motives, they cannot examine with impartiality. Detached portions of ſcripture are made the foundation of a new ſyſtem of doctrines, and other paſſages are explained with the previous determination of making them accord with it, or perhaps with the firm aſſurance, that they would do ſo. If this be the way,

in which men are led, by falſe principles, to form erroneous opinions in religion, their errours will be laid to their own charge; they have not been occaſioned by any unneceſſary obſcurity in the divine revelation.

But here the queſtion recurs, who are in the right? What is the interpretation of ſcripture which may be regarded, as excluſively true? Are they not dogmatical and conceited, who maintain that they alone, of all chriſtians, have examined without prejudice, and diſcovered, with infallible certainty, the true meaning of the oracles of God? To this we reply, that there are ſyſtems of doctrine demonſtrated to be pure by evidence, which our opponents cannot reaſonably reſiſt. Theſe are the articles and confeſſions of faith of this and a neighbouring church. Whatever may be the errours of either in the form of diſcipline or worſhip, or in other matters not eſſential; their ſyſtems of doctrine are perhaps the pureſt, which could have been expected in any works of human compoſition. Nor is this merely a preſumption, drawn from the manners of the times, when they are compoſed, or from the great piety and integrity of the compilers; but it is an aſſertion, the truth of which may be proved by an appeal to the coincidence of theſe doctrines with the ſentiments of the immediate followers of the apoſtles. If this coincidence can be ſhown, it completely demonſtrates the purity of our religious doctrines to every one, who admits the concluſiveneſs of hiſtorical evidence. For, whatever may have been the early corruptions of the chriſtian church, it is not credible, that the contemporaries and immediate ſucceſſors of the apoſtles could have ignorantly, or willingly perverted the ſacred doctrines. This was ſo far from being the caſe, that they manifeſted on all occaſions the greateſt zeal in preſerving them inviolate. The riſe of every new hereſy was obſerved by them with a mixture of aſtoniſhment, indignation, and ſorrow, which manifeſted that, till that time, they had been united and firm in the belief of one ſyſtem of doctrines. Now, it has often been ſhown (and no one has ever been able to prove the contrary,) that the doctrine of our church* corresponds exactly with the faith of the primitive chriſtians; or, in other words, with the faith of the inſpired writer. The doctrines, which we hold, are not the inventions of men, nor the perverſions of ſcripture truth; they are coeval with the firſt promulgation of the goſpel; for it cannot be ſhown, that they were introduced at a later period. In the darkneſs of Popiſh ignorance ſome of them were almoſt extinguiſhed; but whenever learning and reverence for the ſcriptures began to revive, the pure doctrines of Chriſt ſhone forth with renewed luſtre. They were received by our venerable reformers, as the greateſt bleſſings of Heaven, and worthy of being kept and defended with a fortitude, which tortures and death could not overcome. Shall then their deſcendants permit themſelves to be deprived of ſuch bleſſings, from the unmanly fear, that their firm, though modeſt defence of them, would be illiberally ſtiled the effect of a dogmatick and conceited ſpirit? [*To be continued.*]

* The Church of Scotland.

THE following anecdote of Calvin, while it does much honour to his moral and religious character, is a curious hiſtorical fact, which deſerves to be generally known. It was related at Geneva, by *Deodati*, one of Calvin's ſucceſſors, to

the firſt Lord Orrery, who flouriſhed under the reign of Charles the firſt. The extract is taken from 'The ſtate letters and memoirs of the right Hon. Roger Boyle,' page 4, 5.

'Eckius being ſent by the pope, legate into France, upon his return reſolved to take Geneva in his way on purpoſe to ſee Calvin; and if occaſion were, to attempt reducing him to the Roman church. Therefore, when Eckius was come within a league of Geneva, he left his retinue there, and went, accompanied but with one man, to the city, in the forenoon. Setting up his horſes at an inn, he inquired where Calvin lived, whoſe houſe being ſhown him, he knocked at the door and Calvin himſelf came to open it to him. Eckius inquiring for Mr. Calvin, he was told he was the perſon. Eckius acquainted him, that he was a ſtranger; and having heard much of his fame, was come to wait upon him. Calvin invited him to come in, and he entered the houſe with him; where diſcourſing of many things concerning religion, Eckius perceived Calvin to be an ingenuous learned man, and deſired to know if he had not a garden to walk in. To which Calvin replying he had, they both went into it; and there Eckius began to inquire of him why he left the Roman church, and offered him ſome arguments to perſuade him to return; but Calvin could by no means be inclined to think of it. At laſt, Eckius told him, that he would put his life in his hands; and then ſaid he was Eckius the Pope's legate. At this diſcovery, Calvin was not a little ſurpriſed, and begged his pardon that he had not treated him with that reſpect which was due to his quality. Eckius returned the compliment, and told him if he would come back to the Roman church, he would certainly procure for him a Cardinal's cap. But Calvin was not to be moved by ſuch an offer. Eckius then aſked him what revenue he had? he told the Cardinal he had that houſe and garden, and fifty livres per annum, beſide an annual preſent of ſome wine and corn; on which he lived very contentedly. Eckius told him, that a man of his parts deſerved a greater revenue; and then renewed his invitation to come over to the Romiſh church, promiſing him a better ſtipend if he would. But Calvin giving him thanks aſſured him he was well ſatisfied with his condition. About this time dinner was ready, when he entertained his gueſt as well as he could, excuſed the defects of it, and paid him great reſpect. Eckius after dinner deſired to know, if he might not be admitted to ſee the church, which anciently was the cathedral of that city. Calvin very readily anſwered that he might; accordingly, he ſent to the officers to be ready with the keys, and deſired ſome of the ſyndicts to be there preſent, not acquainting them who the ſtranger was. As ſoon therefore as it was convenient, they both went towards the church, and as Eckius was coming out of Calvin's houſe, he drew out a purſe, with about one hundred piſtoles, and preſented it to Calvin. But Calvin deſired to be excuſed; Eckius told him, he gave it him to buy books, as well as to expreſs his reſpect for him. Calvin with much regret took the purſe, and they proceeded to the church, where the ſyndicts and officers waited upon them; at the ſight of whom Eckius thought he had been betrayed, and whiſpered his thoughts in Cal-

vin's ear ; but Calvin aſſured him to the contrary. Thereupon they went into the church ; and Eckius, having ſeen all, told Calvin he did not expect to find things in ſo decent an order, having been told to the contrary. After having taken a full view of every thing, Eckius was returning out of the church ; but Calvin ſtopped him a little, and calling the ſyndicts and officers together, took out the purſe of gold which Eckius had given him, telling them that he had received that gold from this worthy ſtranger, and that now he gave it to the poor, and ſo put it all into the poor box that was kept there. The ſyndicts thanked the ſtranger, and Eckius admired the charity and modeſty of Calvin. When they were come out of the church, Calvin invited Eckius again to his houſe, but he replied that he muſt depart ; ſo thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where with great compliments, they took a farewell of each other.'

Eckius was a very learned divine, profeſſor in the univerſity of Ingolſtadt, memorable for his oppoſition to Luther, Melancthon, and other reformers in Germany. He died in 1543, aged 57. See Hoffmanni Lexicon, Tom. 2, page 130, or Encyclopedia Britannica, vol. 6th, p. 296. *Aſ. Miſ. Mag.*

Review of New Publications.

The Doctrine of Predeſtination unto Life, explained and vindicated in Four Sermons, preached to the church of Chriſt, meeting in Brattle Street, and publiſhed at their general deſire : with ſome additional paſſages and quotations. By William Cooper : one of the paſtors of ſaid Church. With a Preface by the Senior Paſtors of the town of Boſton. Second Edition. Boſton. E. Lincoln, Water Street, 1804.

Many, after reading the title page, prefixed to this little volume of ſermons, would ſhrink from the peruſal of its contents. With the ſubject of the diſcourſes under review ſome have connected an idea of horrour, while to others the title itſelf is a ſufficient recommendation.

Reviewers of controverſial publications, whether religious, or political, ought, as much as poſſible, to diveſt themſelves of ſectarian feelings. With reverence and impartiality then we ſhall notice theſe productions of one of the fathers of our Boſton churches, whoſe memory is yet held in great veneration.

Theſe Sermons were firſt publiſhed in Boſton, in the year 1740, were reprinted in London, in the year 1765, and the ſecond Boſton edition appeared during the laſt year.

The Sermons are introduced by a preface, written by the ſenior paſtors of the town of Boſton, the venerable contemporaries of the author. This preface is a ſpecimen of their brotherly love to the author, their attachment to the doctrines contained in his ſermons, and their fervent zeal in the cauſe of Chriſt. It breathes a ſpirit of piety as well, as of firm, unſhaken faith, and ſtrongly recommends the diſcourſes to the reader's attention.

At the preſent day, when many pious chriſtians are accuſed *of teach-*

teaching for doctrines the commandments of men, when faith in doctrines above our comprehenſion is deemed ſuperſtition, the following obſervations, contained in the preface, may be ſeaſonable and appropriate.

The doctrine of Predestination "is embraced by *us*, because we find it in our *Bible*. This it is, that makes us *Predestinarians* and *Calvinists*: For *Calvin*, nor *Auguſtine*, nor any names whatever, are any thing to us, but as they ſpeak from the *Holy Scriptures*. These are our only *oracles*. What we find there, we believe and profeſs, though incomprehenſible to our weak and ſhallow minds, which are by no means the meaſure of truth, And we think we act a perfectly rational part, as well as reverent before the high God, the infinite *Intelligence*, in bowing our underſtandings to his revelations reſpecting truth and duty, even where we cannot anſwer every ſcruple or objection, for reconciling *ſeeming oppoſitions*."

The words which Mr. Cooper has ſelected, as a text for his diſcourſes, are contained in the epiſtle to the Romans, viii. 29, 30. In the firſt ſermon, after noticing the chapter preceding the one from which his ſubject is taken, our author obſerves, that the "words" of his text "are commonly called the golden chain of ſalvation," and divides it into four parts; Foreknowledge and Predeſtination, Election, Juſtification, and Glorification. After having made a few obſervations on each of theſe important ſubjects in their order, he obſerves,

"It is not my intention to ſpeak of all theſe privileges in the order, in which they ſtand connected in our text; and I have but lately diſcourſed concerning two of them, effectual calling and juſtification. My preſent purpoſe therefore is, to treat only of that, which is the ground of them all, and from which they reſult, namely, *Election*, or *Predeſtination unto Life*."

He then proceeds to expatiate on the importance and excellence of the doctrine, and to vindicate it from the objections of thoſe, "who decry and reproach it, as unworthy of God and religion; and of thoſe who ſpeak of it, as among thoſe myſterious, controverſial, and ſpeculative points, which it is beſt not to meddle with."

The author, who appears to have had correct ideas of the human heart, anticipates much oppoſition from the prejudices of men, in treating ſo *unpopular* a ſubject.

The modeſt and humble manner in which he ſolicits the attention of his audience, is worthy of notice. As the direction, given to the hearers, deſerves the attention of every ſerious and candid inquirer after truth, we tranſcribe the author's words with pleaſure.

"And now, my hearers, let me crave, and, as I ſpeak in the name of Chriſt, I may demand your reverent and ſerious attention. Let me entreat you to lay aſide prejudices, if you have entertained any, againſt this doctrine, and to receive *with meekneſs the ingrafted word, which is able to ſave your ſouls*. Let me deſire you to ſtop all cenſures, till I have finiſhed the ſubject, if, through the good hand of our God upon us, I may be allowed to do ſo.

"And let me further aſk you, before I proceed, to lift up your heart to God in ſome ſuch ſecret petition as this, 'Lord! if this doctrine be according to thy mind and will, ſuffer not my mind to be prejudiced againſt it; but help me to receive it in the love of it, and to improve it to all thoſe holy, ſaving purpoſes, for which thou haſt revealed it in thy word.' If any will not do thus, let me tell them, their minds are not rightly diſpoſed to hear, nor can they be looked upon to be ſincere inquirers after truth."

In the firſt diſcourſe the author deſcribes the doctrine of election in the terms of the 17th article of the church of England; which article he obſerves, agrees with the aſſembly's catechiſm. Theſe he calls "*the publick ſtandards*," and the truths contained in them he undertakes to explain in eight diſtinct propoſitions. Upon ſubjects ſo

diſputed as thoſe propoſitions involve, we can only ſay, that the writer has treated them with perſpicuity, and has been very happy in his corroborative quotations from ſcripture.

Before he enters on the ſecond head of his ſubject, he makes a few practical remarks, which tend to prove that the doctrine of election "is not ſo diſcouraging as ſome would repreſent it."

In the ſecond diſcourſe, the point to be eſtabliſhed is this, "That a certain great and glorious number were elected by God, in his eternal counſel and purpoſe from the reſt of fallen mankind, to be in time effectually called and juſtified, in order to their being finally brought to eternal life and glory; and this out of his mere good pleaſure, and for the praiſe of his glorious grace." To confirm this point, the author brings many ſtriking paſſages from the New Teſtament, which appear to us ſtrong and forcible, and oblige us to conclude with him, that the doctrine treated of, "is no ſcattered, ſingle, or independent article, but runs along with the ſtream of the bible."

The object of the third diſcourſe is to attempt to clear the doctrine of miſrepreſentations and objections. The ſubject of this diſcourſe muſt be highly intereſting to every one; for where is the mind, which is at any time employed on ſerious ſubjects, that is not deſirous of having its objections removed, and of being confirmed with regard to the truth or abſurdity of the abovementioned doctrines? How far Mr. C. has ſucceeded in removing objections, or confirming the truth of his ſubject, we muſt refer our readers to the work to judge for themſelves.

In the fourth and laſt ſermon, the author endeavours to ſtate ſome of the abſurd conſequences, which follow upon the denial of the doctrine; ſuch as making the will of God dependent on a creature, the uncertainty of human ſalvation, and that the ſalvation of every particular man originates with himſelf.

The diſcourſes are then concluded with ſhewing the importance of the doctrine, and the place it holds in the ſcheme of chriſtianity, with a few practical remarks.

The extracts, already made from the diſcourſes, will ſerve as a ſpecimen of the author's ſtyle, which is plain and perſpicuous, and forms a ſtriking contraſt with many of the poliſhed ſermons of the preſent day.

We muſt do the author the juſtice to obſerve, that a ſpirit of piety, and chriſtian zeal pervades the whole work; and that his diſcourſes are exempt from any ſeverity, or invective againſt the oppoſers of his ſentiments. To uſe his own words, he appears to have taken "this ſubject in hand, not from a love of controverſy or fondneſs to oppoſe the ſchemes of others, but from a ſincere deſire to fulfil the miniſtry of the Lord Jeſus." N.

Sermons: by WILLIAM JAY, 8vo. pp. 478. Boſton, printed for B. and J. Homans, by David Carliſle. Firſt American, from the ſecond London Edition. 1805.

FROM the multitude of books, which are continually iſſuing from the preſſes in Great Britain, it were to be wiſhed, that our American bookſellers were always as judicious in their ſelections for reprinting in this country, as the publiſhers of this volume. With much ſatisfaction we introduce to the American publick, a work in

common degree intereſting and inſtructive. It conſiſts of twenty four ſermons on the following ſubjects: *Miſtakes concerning the number of the righteous; The triumphs of patience; Vows called to remembrance; the nature of genuine religion; The young admoniſhed; The goſpel demands, and deſerves attention; The ſufferings of our Saviour neceſſary; The condemnation of ſelf-will; The ſecure alarmed; On progreſs in religion; The privileges of the righteous; The conditions of chriſtians in the world; Concupiſcence puniſhed; Hope; The parable of the two ſons; Chriſtian diligence; The abuſe of divine forbearance; Aſſurance; Domeſtick happineſs; Happineſs in death; Service done for God rewarded; The diſappointments of life; Neutrality in religion expoſed; The family of our Lord.*

From the diſcourſes on theſe important ſubjects, we ſhall ſelect ſuch paſſages as ſhall at once exhibit a fair ſpecimen of the ſentiments and manner of the author, and furniſh rich entertainment to our readers.

The firſt diſcourſe is on the "*Miſtakes concerning the number of the righteous;*" which is thus happily introduced.

Who can understand his errours? How numerous, how various, how oppoſite to each other, are the miſtakes of mankind! The lives and the language of many ſeem to imply a full perſuaſion, that there is very little evil in ſin; that the difficulties of religion are by no means great; that it is an eaſy thing to be a chriſtian; that if there be a hell, few are wicked enough to be turned into it; and that the generality of our fellow creatures are in a fair way for heaven. This perſuaſion is as falſe as it is fatal. "Enter ye in at the ſtrait gate: for wide is the gate, and broad is the way which leadeth to deſtruction, and many there be which go in thereat: becauſe ſtrait is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

It is poſſible, however, to fall into another extreme, and to draw an unwarrantable concluſion reſpecting the ſtate of religion, and the number of its adherents; and even wiſe men, and good men, are liable to this. "Wot ye not what the ſcripture ſaith of Elias? how he maketh intercession to God againſt Iſrael, ſaying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they ſeek my life. But what ſaith the anſwer of God unto him? I have reſerved to myſelf ſeven thouſand men, who have not bowed the knee to the image of Baal." p. 9, 10.

Our author then undertakes "to examine the opinion that reduces the number of the righteous;" to "lay open the various ſources from which it proceeds," that "by diſcovering the cauſe," he might the more ſucceſsfully "preſcribe the cure." This opinion ſometimes grows out of "the peculiar ſtate of our own minds," ſometimes it originates from "obſerving multiplied inſtances of falſe profeſſion," but more frequently it is "derived from the righteous themſelves." Five things, he conceives, "have influence in producing it: *The obſcurity of their ſtations; the diffidence of their diſpoſitions; the manner of their converſion; the diverſity of their opinions; and the imperfections of their character.*" We ſelect his illuſtration of the fourth of theſe topicks, as a ſpecimen of the chriſtian candour of our author.

The difference of opinion which prevails among chriſtians, has frequently occaſioned a diminution of their number. Indeed, the readieſt way in the world to thin heaven, and replenish the regions of hell, is to call in the ſpirit of bigotry. This will immediately arraign, and condemn, and execute all that do not bow down and worſhip the image of our idolatry. Poſſeſſing excluſive prerogative, it rejects every other claim; "ſtand by, I am 'ſounder' than thou." "The temple of the Lord, the temple of the Lord, the temple of the Lord are we!" How many of the dead has this intolerance ſentenced to eternal miſery, who will

shine for ever as stars in the kingdom of our Father! How many living characters does it reprobate as enemies to the cross of Christ, who are placing in it all their glory. No wonder if under the influence of this consuming zeal, we form lessening views of the number of the saved. "I only am left." Yes, they are few indeed, if none belong to them that do not belong to your party; that do not see with your eyes; that do not believe election with you, or universal redemption with you; that do not worship under a steeple with you, or in a meeting with you; that are not dipped with you, or sprinkled with you. But hereafter we shall find that the righteous were not so circumscribed, when we shall see, "many coming from the east, and from the west, from the north, and from the south, to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven." Do I plead for an excessive candour? The candour which regards all sentiments alike, and considers no errour as destructive, is no virtue. It is the offspring of ignorance, of insensibility, and of cold indifference. The blind do not perceive the difference of colours; the dead never dispute; ice, as it congeals, aggregates all bodies within its reach, however heterogeneous their quality. Every virtue has certain bounds, and when it exceeds them, it becomes a vice; for the last step of a virtue, and the first step of a vice, are contiguous.

But surely it is no wildness of candour, that leads us to give the liberty we take; that suffers a man to think for himself unawed; and that concludes he may be a follower of God, though he follow not with us. Why should we hesitate to consider a man a christian, when we see him abhorring and forsaking sin; hungering and thirsting after righteousness; diligent in approaching unto God; walking "in newness of life;" and discovering a spirituality of temper, a disposition for devotion, a deadness to the world, a benevolence, a liberality, such as we seldom find in those high toned doctrinalists, who regard themselves as the only advocates for free grace? And by the way, it is not a system of notions, however good, or a judgment in divine things, however clear, that will constitute a christian. It is a transformation by the renewing of the mind; it is a putting "off the old man with his deeds, and putting on the new man, which after God is created in righteousness and true holiness;" it is walking "even as he walked." "If any man have not the spirit of Christ, he is none of his."

And to pass to the opposite side, we should also remember, that men do not always live according to the natural tendency and consequences of their creed. Some hold sentiments very injurious to holiness, who are not wicked men; their hearts are better than their opinions; their principles give their consciences a liberty to sin, which they refuse to take; and their practice is adorned with good works, which their system by no means requires. No one can imagine that I mention this with a view to countenance or palliate the adoption of such sentiments. They blaspheme every line in the bible, and are always injurious in a degree; but where they happen to fall in with a love of sin, the effect is dreadful; where such a poisonous infusion is imbibed, and not counteracted by a singular potency of constitution, the consequence is certain death. p. 19, 20, 21.

The following obfervations, in his application of the difcourfe, are at no time unfeafonable, in no chriftian community inapplicable.

"My brethren, the best evidence you can give of your integrity, is freedom from the prevailing, fashionable vices and follies of the times and places in which you live. A dead fish can swim with the stream, but a live one only can swim against it. The influence of one man over another, is truly wonderful; the individual is upright; his connections give him all his wrong bias. Alone, he forms good resolutions; when he enters the world they are broken, "like as a thread of tow is broken when it toucheth the fire." It is not ignorance, but a cowardly shame, that keeps many in a state of indecision, "halting between two opinions." They know what is right, and would gladly partake of the believer's safety; but they have not fortitude enough to encounter the reproach, which in one form or another, always attends an adherence to the cause of Jesus Christ. Others, who had made some pleasing progress, have been easily deprived by a laugh, or a sneer, of all their religion. Not to "bow the knee to Baal," when all adore him: to step forth with our

family behind us, and say to our neighbours, and our relations, "Choose you this day whom ye will serve, but as for me and my house, we will serve the Lord;" to withstand in a pious cause, the influence of example; to keep our way when we see an adverse multitude approaching us; to pass through the midst, unshrinking, as we feel the scourge of the tongue, this is no easy thing; this is principle in triumph; and this christian heroism is not only commendable, but necessary. Do not say, therefore, if we do this, we shall be singular. If you are christians, you MUST be singular; it is the grand design, the unavoidable consequence of the gospel. Read the character of its followers: "Ye are not of the world, even as I am not of the world." Examine its commands: "Be not conformed to this world, but be ye transformed by the renewing of the mind." Weigh the condition of its dignities and privileges: "Come ye out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord almighty." My dear hearers, the language is too plain to be misunderstood; the meaning too awful to be trifled with. Decide, and decide immediately. "Withdraw yourselves from these men," before a common perdition involves you all. If with them you will sin, with them you must suffer. They who followed the multitude rather than Noah, were drowned in the flood. They who followed the multitude rather than Lot, were destroyed in the cities of the plain. They who followed the multitude rather than Joshua and Caleb, perished in the wilderness; and as it was then, so it is now; "as for such as turn aside to their crooked ways, the Lord will lead them forth WITH the workers of iniquity." (*To be continued.*)

LITERARY NOTICE.

Doctor Dwight's sermon on Duelling.

THIS sermon, though very lately printed, was preached last September, in the College Chapel at New-Haven. "It was no part of the design of any observations made in it to refer to any particular events or persons." "The sole object" of the preacher (as by himself expressed) "was to establish principles in the minds of his audience, and peculiarly of his pupils; and not at all to attack, or characterize persons."

Taking the following appropriate text, "*A man that doth violence to the blood of any person, shall flee to the pit; let no man slay him:*" the preacher exhibits to view, in a manner that would seemingly overpower any mind with conviction, the *folly*, the *guilt*, and the *mischiefs* of *duelling*.

Before the stern and awful majesty of truth, the duellist stands appalled and confounded; the blood stained laurels are torn from his brow: his pleas and excuses vanish like vapours from the presence of the sun; his egregious folly is made manifest; the rankness of his offence against God and man, is seen in the strong colours of reason and argument, aided by sublime eloquence.

In the mind of the reader, the alternate emotions of indignation and horror, suddenly give place to the anguish of unavailing grief and compassion. The "uncovered coffin" appears to view; the bloody corpse is plainly seen. There is beheld a train of bereaved and broken hearted relatives; the father of the wretched victim of false honour, "fixed in motionless sorrow;" the mother, "wrung with agony." A group still more affecting is presented; the reader wets the page with tears.

"Turn thine eyes, next," solemnly exclaims the preacher to the bloody victor, "on the miserable form, surrounded by a cluster of helpless and wretched children, see her eyes roll with phrenzy, and her frame quivering with terrour. Thy hand has made her a widow, and her children orphans. At thee, though unseen, is directed that bewildered stare of agony. At thee she trembles; for thee she listens; lest the murderer of her husband should be now approaching to murder her children also.

"She, and they, have lost their all. Thou hast robbed them of their support, their protector, their guide, their solace, their hope. In the grave all these blessings have been buried by thy hand."

The superior elegance of its language, is but the smallest part of the merit which this discourse possesses. While it enchains attention, it informs the understanding; while it awakens the indignant, and sympathetick passions, it convinces the judgment and

corrects the heart. In the clear and awful light of the sacred oracles, it displays the horrible turpitude, as well as the direful consequences, of the crime, which, in some parts of even this christian country, has been "vindicated, honoured, and rewarded, by common consent, and undisguised suffrage," "among those who filled the superior ranks of society." *Connect. Courant.*

FRAGMENTS.

PROVIDENCE.

In what extreme confusion must the world for ever have been, but for the variety, which we find to obtain in the faces, the voices, and the hand writings of men! No security of person, no certainty of possession, no justice between man and man, no distinction between good and bad, friends and foes, father and child, husband and wife, male and female. All would have been exposed to malice, fraud, forgery, and lust. But now, man's face can distinguish him in the light, his voice in the dark, and his hand writing can speak for him, though absent, and be his witness to all generations. Did this happen by chance, or is it not a manifest, as well as an admirable, indication of a divine superintendence? *Derham* i. 310.

RELIGION.

Religion, viewed at a proper point of sight, hath a very beautiful face. It is innocent and very careful not to hurt any body, or, doing it inadvertently, is uneasy till it hath made him amends. It always means well, and does as well as ever it can. If it offends, it wants to be reconciled; confesses its faults; prays to be forgiven; is desirous to be informed; is less adventurous; more circumspect; sensible of its own frailty; forgives every body; abounds in good will; delights in good offices; keeps itself clean; is pleased with itself; looks cheerful; is cheerful! Why, then, will any one be so indiscreet, as to dress this lovely form in such a frightful manner, as to terrify the beholder, instead of inviting him to embrace it. *(Dr. Newton's Sermon on the Ministerial Duty.)*

Religious Intelligence.

FOREIGN.

From the mass of information before us, we select for this number the following articles.

MISSIONS IN SOUTH AFRICA.

The London Missionary Society was established in 1795. The ninth number of their Transactions, contains a very interesting narrative of the Rev. Mr. Kicherer's mission to the Hottentots, which has already appeared in some American periodical works. From this we learn that Mr. Kicherer, with Messrs. Vanderkemp, Edwards, and Edmonds, embarked in Dec. 1798, for the Cape of Good Hope, where they arrived the March following. A few days previous to their arrival, three Boschemen had come thither from Zak river, 400 or 500 miles N. E. of the Cape, with a view to solicit the government to send teachers into their country. They came in the capacity of publick ambassadors. At the conclusion of a peace between these heathen and the Farmers of the back settlements, some of the latter offered a *prayer*. The Hottentots inquiring the meaning of such an action, were informed, it was done to obtain the blessing of Almighty God, that their neglect of this God was the cause of their wretchedness. This so forcibly impressed these poor heathen, that they immediately sent to the government of the Cape for gospel instructors. There they met several missionaries, just arrived from Europe. So remarkable a coincidence of circumstances left no doubt in the minds of the missionaries respecting their duty. On the 22d of May several of them left Cape Town. At Rodezand they rested several days, where Mr. Voss presides over a flourishing congregation. Thence they visited Bavian's Kloof, where the Moravians have a congregation of "Tame Hottentots." From Bavian's Kloof, they proceeded a fortnight's journey, through a vast tract of land, so dry as generally not to afford a blade of grass; yet the surrounding inhabitants, hearing of their journey came to them to

hear the gospel. Arriving at Mr. Fischer's, who had negotiated the peace mentioned, they tarried three weeks, during which time they often preached to full congregations of Farmers, who came sometimes four, and sometimes eight days journey to hear the gospel. Proceeding on their journey, the 22d of July, they, on the 6th of August, arrived among the Boschemen, and fixed on a place of settlement; on their knees devoting the place and themselves to the service of the Lord.

The following account of these miserable people, by Mr. Kicherer, cannot fail to interest the feelings of our readers.

"These wild people have no idea whatever of the Supreme Being, consequently they practise no kind of worship. They have however a superstitious reverence for a little insect known by the name of the Creeping-leaf, a sight of which, they conceive, indicates something fortunate, and to kill it, they suppose, will bring a curse upon the perpetrator. They have some notion of an evil spirit which they imagine produces mischief, particularly the diseases which they endure, and to counteract his evil purposes, a sort of men are employed to blow, and make a humming noise over the sick, which they sometimes continue for many hours together.

"Their manner of life is extremely wretched and disgusting. They delight to smear their bodies with the fat of animals, mingled with a powder which makes it shine. They are utter strangers to cleanliness, as they never wash their bodies, but suffer the dirt to accumulate, so that it will hang a considerable length from their elbows. Their huts are formed by digging a hole in the earth about three feet deep, and then making a roof of reeds, which is however insufficient to keep off the rains. Here they lie close together like pigs in a stye. They are extremely lazy, so that nothing will rouse them to action, but excessive hunger. They will continue several days together without food, rather than be at the pains to procure it. When constrained to sally forth for prey, they are dexterous in destroying the various beasts which abound in the country;* but when they cannot procure these, they make shift to live upon snakes, mice, and the most detestable creatures they can find. There are some spontaneous productions of the earth of the bulbous kind which they also eat, particularly the Cameron, which is as large as a child's head, and the Baroo, about the size of an apple; there are also some little berries which are eatable, and which the women go out to gather, but the men are too idle to do this.

"They are total strangers to domestick happiness. The men have several wives, but conjugal affection is little known. They take no great care of their children, and never correct them except in a fit of rage, when they almost kill them by severe usage. In a quarrel between father and mother, or the several wives of a husband, the defeated party wreaks his or her revenge on the child of the conqueror, which in general loses its life. Tame Hottentots seldom destroy their offspring, except in a fit of passion, but the Boschemen will kill their children without remorse on various occasions, as when they are ill shaped, when they are in want of food, when the father of a child has forsaken its mother, or when obliged to flee from the farmers or others; in which case they will strangle them, smother them, cast them away in the desert, or bury them alive. There are instances of parents throwing their tender offspring to the hungry lion, who stands roaring before their cavern, refusing to depart till some peace offering be made to him. In general, their children cease to be the objects of a mother's care, as soon as they are able to crawl about in the field. They go out every morning, and when they return in the evening, an old sheep's skin to lie upon, and a little milk or piece of meat, if they have it, is all they have to expect. In some few instances, however, you meet with a spark of natural affection, which places them on a level with the brute creation.

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* "The wild beasts are always shot with poisoned darts. They take the poison out of the jaw-bone of the serpent, and put it on the point of the dart or barbing iron. They then creep behind the small bushes, where they conceal themselves, and attack the beast when about the distance of an hundred steps. If the dart wounds him in the slightest degree, the Hottentot is sure of his prey: sometimes the wounded beast falls down dead immediately, in other cases he pursues it for a time, and at length succeeds. They then take out the wounded part, and eat the rest without injury. They can run almost as well as a horse."

"The Boschemen frequently forsake their aged relations, when removing from place to place for the sake of hunting. In this case they leave the old person with a piece of meat and an ostrich egg shell full of water; as soon as this little stock is exhausted, the poor deserted creature must perish by hunger, or become the prey of the wild beasts. Many of these wild Hottentots live by plunder and murder, and are guilty of the most horrid and atrocious actions.

"Such are the people to whom the providence of God has directed our course; and among them, blessed be his name, he has been pleased to call many to the fellowship of the gospel, and to render them the distinguished trophies of his almighty grace."

An abstract of the remainder of this interesting Narrative, with the latest intelligence respecting the Missions in this quarter shall appear in our next number.

EAST INDIES.

The London Missionary Society have several missionaries lately sent to the Coromandel coast, to Ceylon and to Surat. Among other reasons for sending to Surat, were the following; "The great population of the city, supposed to be more than 100,000 souls; the fertility and population of the surrounding country; the complete toleration of religion; the independence and security of British subjects, and the free access to every description of the heathen, many of whom are acquainted with the English language; that it does not appear any missionary efforts have been made in that neighbourhood; and that its situation and commercial connections are remarkably favourable to render it a suitable station from whence the gospel may be diffused through all the northwestern parts of India, Cabul Candahar, Persia, and Arabia."

The same society contemplate a mission to the Prince of Wales' Island, inhabited and visited by great numbers of Chinese and other people, and where protection and encouragement would be offered to the Missionaries. They also propose a translation of the scriptures into the Chinese language.

OTAHEITE.

COMMUNICATIONS from this place received July, 1804, inform, that the island remained in a state of peace, though matters were not so amicably settled as to leave the missionaries without fear; that the shocking practices of murdering infants, and offering human sacrifices were continued, which, together with fatal diseases were fast depopulating the island, the inhabitants of which do not now exceed 6000, or 7000 at most. It appears also that the natives view the missionaries with a jealous eye. Capt. McLennan of the ship Dart, by whom the above intelligence was received, gave information to the Directors of his conversation with the missionaries there, and of the death of the chief Pomarre, upon whose decease they desired the captain to stay until they could ascertain whether they were likely to be secure under the new governours; when having made some inquiries, it appeared to them that they might venture to rely on the promises of Otoo and Edea, that they should remain unmolested on the island, whatever changes might take place.

The society have missionary stations at Otaheite, where they have 15 missionaries; at eight places in South Africa, where they have 17 missionaries; at Ceylon, Serampore, Surat, and other places in the East Indies, where they have 9 missionaries; at Quebec, Bay of Chaleur, Twillingate, and Newfoundland, where are 3 missionaries.

BAPTIST MISSION IN BENGAL.

From a periodical account of the history and progress of this mission, published last September, it appears, that the number of baptized natives had increased to twenty three, two of whom were Brahmins, three were of the writer cast, and four were Musselmen, the others of the inferior casts of the Hindoos. The following extracts from the Journals and letters of the missionaries will doubtless be acceptable to our readers.

"From our journals and letters you will get a pretty correct idea of the work of God amongst us. No doubt you are ready to say, *He hath done great things for us whereof we are glad:* yet, my dear brother, could you see the thousands assembled before a wooden god; could you see as our brother Kristno saw this day, a quarter of a mile from our house, *three women mount the funeral pile of a dead husband!* you would be ready to say, *who hath believed our report,*" &c. (p. 425.) "It will

be in vain to expect that the gospel will ever widely spread in this country, till God so blesses the means as that native men shall be raised up, who will carry the despised doctrine, brought into the country by the Mleeches, into the very teeth of the brahmins, and prove from the scriptures, that this is indeed the Christ that should come into the world. We hope we see the dawn of this." (p. 426.) "The mighty argument that silences every opposer is, that Jesus Christ has done what no man else ever did, or had compassion enough to do. He bore our sorrows, and made his soul an offering for sin. In all the examples of their gods, they find nothing like this. Although their ideas of sin are extremely deficient, yet this amazing instance of Almighty love strikes them at once, as fitted above every thing for the helplessness of man, and *worthy of all acceptation.* You can have but little idea of the impression which this one truth has begun to make on this heathen country. It does not strike a converted person in England with such novelty and fitness, as it does here, where the wits have been racked for so many centuries, to find a way of life that should be accompanied with its leading to God and heaven; and where, for so long a time, the guilty conscience has sought in vain for some solid ground to rest upon." (p. 427.)

"It would give you great pleasure, could you drop suddenly among us, on an ordinance day, and see the lively affection with which such a number of persons of different colours and nations unite in commemorating the dying love of Christ. You must not suppose however that our brethren are without faults, or that their knowledge and steadiness are equal to that of the same number of christians in England. We have to contend with the versatility of their minds; to bear with their precipitancy; to nurse them like children in the ways of knowledge; sometimes to rebuke sharply, sometimes to refrain for the present, sometimes to expostulate, sometimes to entreat, and often to carry all to the throne of grace, and pour out our complaints to God. They have however never showed any propensity to go back to idolatry, and we have, on the whole, reason to rejoice in them all." (p. 438.)

"We have it in our power, if our means were equal to it, in the space of about fifteen years, to have the word of God translated and printed in all the languages of the east. Our situation is such as to furnish us with the best assistance from natives of the different countries. We can have types of all the different characters cast here; and about 700 rupees per month, (part of which I hope we shall be able to furnish,) would complete the work. The languages are, the Hindoostanee, Mahrastia, Oreea, Telingua, Bhotan, Burmah, Chinese, Corkin-Chinese, Tonquinese, and Malay. On this great work we have fixed our eyes. Whether God will enable us to accomplish it, or any considerable part of it, is uncertain." (p. 456.)

The periodical accounts given by the Baptist Missionary Society, (No. 12.) of the superstitions and abominable idolatries of the Hindoos, are very affecting. On the 18th of April, 1804, three women were burnt with the corpses of their husbands, on one pile, near the house of the missionaries. This horrid act is considered by the natives, as a strong proof of the truth of their religion!! The British governour, to prevent this dreadful mischief in the districts subject to the English government, has issued his proclamation prohibiting the practice. It is notwithstanding continued; and 30000 women, at least, perish annually by this diabolical superstition.

GREAT BRITAIN.

THE Sunday School Society, from its institution in 1785, to Sep. 1804, it appears from their report, had established or assisted 2232 schools, in which, 200,787 scholars have been instructed; and they have distributed, beside spelling books, 42,680 testaments, and 6,583 bibles, beside donations of more than £4000 sterling in money.

On the 31st of May, 1804, according to annual custom, upward of *six thousand* charity children, attended by their patrons, masters, and matrons, went in procession to St. Paul's church, where an excellent sermon was preached by the Bishop of Lincoln, from Matt. xi. 5. "*And the poor have the gospel preached unto them.*"

METHODIST CONFERENCE.

THE annual conference of the preachers in Mr. Wesley's connection, was held in London, 30th of July last. In the minutes of their proceedings, the numbers in the society are thus stated:

In Europe, viz. Great Britain, Ireland, the Norman Isle, and Gibraltar,		120,222
In the British dominions in America,		1,410
In the West Indies, Whites,	1,632	
Coloured people and Blacks,	14,164	15,796
In the United States, Whites,	87,020	
Coloured people and Blacks,	22,650	109,670
		247,098

The number in Europe is somewhat less this year than the last; owing, it seems, to a considerable falling away in Ireland. Yet there is an increase in the whole amount of between 11,000 and 12,000, since the last conference.

UNITED STATES.

Report of the committee on the general state of religion exhibited to the General Assembly of the Presbyterian Church in the United States of America, May, 1805.

THE information, which has been received, respecting the state of religion within the bounds of the General Assembly during the last year, exhibits a variegated scene. Whilst, on the one hand, it presents many things which are just cause of gratitude and rejoicing; on the other, it brings into view, *some*, calculated to produce humiliation and regret. In several congregations, particularly on Long Island, in the bounds of the synod of Albany, and in the western parts of the Presbytery of New Brunswick, there have been considerable revivals of religion. The number of adults who have been received into the church in different parts, by baptism, as well as those who have been admitted to the sacrament of the Lord's Supper, has been considerable. Such as have been added to the church, during the revivals which have taken place in times past, have generally, and indeed almost universally, proved steadfast in the faith, been progressive in their christian course, and evidenced the sincerity of their profession by the holiness of their lives and conversation; whilst instances of apostasy have been very rare. Praying societies have been established in many places, and generally well attended. In those congregations which enjoy the preaching of the gospel and the administration of its ordinances in a stated manner, there is generally manifested a growing attention to the things of religion. A more than usual anxiety, and more vigorous exertions have also been manifested by vacant congregations to have the institutions of religion statedly among them. In several places the highly important duty of catechising has been more attended to than formerly, and has produced those salutary effects, which we have reason to expect will always flow from it.

The prospects with respect to the Indians are highly encouraging. A school has been established among the Cherokees, in the state of Tenessee, under the care of the Rev. Mr. Blackburn, with flattering prospects. Some of the Indian tribes to the westward seem also favourably disposed to receive the gospel, and have expressed an earnest desire to have schools established among them. The school among the Catabaws, established by the synod of the Carolinas, is also continued; and several young men of different tribes have received, and are now receiving, their education under the care of the synod of Pittsburg.

Whilst there is very satisfactory evidence to believe, that there has been a great and glorious work of God carried on throughout a widely extended portion of country to the south and west, within the bounds of the General Assembly, and that many souls have been savingly brought home to God; it is proper to observe, that in general this has been accompanied with very uncommon and extraordinary effects on the body. There appears also reason to believe, that, in certain places, some instances of these bodily affections have been of such a nature, and proceeded to such lengths, as greatly tended to impede the progress, and to tarnish the glory, of what, in its first stages, was so highly promising. That God has all the powers both of our mortal and immortal part absolutely under his direction, and subject to his control, and can influence and affect them according to his sovereign pleasure, will not be doubted by any who acknowledge Him as the framer of our bodies, and the father of our spirits; and that in him we live, and move, and have our being. Experience and the very reason and nature of things also

manifest, that human nature may be deeply affected and even overpowered by particular views and impressions of spiritual and divine things. But it is equally manifest, that these effects may be, in a considerable degree, produced by natural causes, or by the agency of spiritual and subordinate beings. Satan may transform himself now, as well as formerly, into an angel of light. It is enjoined upon us not to believe every spirit, but to try the spirits whether they be of God. As the magicians endeavoured by their enchantments to imitate and discredit the miracles performed by Moses, so has it been an artifice of Satan, in every period of the church to endeavour to obstruct and bring a reproach upon a revival of religion, by counterfeiting the operations of the spirit of God, and exciting those who were concerned in such revival, to extravagant and disorderly proceedings. True religion is a most rational and scriptural thing. One of the unhappy circumstances usually attending a revival of religion is, that some who are engaged in it, are prone to consider all its concomitants, and every thing connected with it, as sacred. This affords the adversary an opportunity, unsuspected, of sowing tares among the wheat, to the great prejudice of the approaching harvest. In times of the revival of religion, it highly concerns us carefully to guard against grieving the holy spirit of God, and provoking him to suspend or withdraw his gracious influence, either by resisting, or not duly improving his operations; or by yielding to the suggestions and influences of Satan. All religious experience is to be brought to the test of divine truth, to the law, and to the testimony; if it be not conformable to these, it is because it is spurious. God is a God of order, and not of confusion; and whatever tends to destroy the comely order of his worship is not from him, for he is consistent with himself. Whilst, then, the General Assembly mourn over, and lament, those irregular and disorderly proceedings which have taken place in some parts, and which have tended to obscure and tarnish the glory of this good work of God; they rejoice, that in general they appear to subside; that the minds of the people are reverting to more rational and scriptural views and exercises; that but few of the ministers in their connection have countenanced or encouraged these wild extravagances, or considered any bodily exercises as a criterion by which to form a judgment of a person's character or state; but have formed their opinion in this case from the conformity of their views and exercises to the word of God. The Assembly are happy to find, that the pernicious and destructive principles of infidelity and philosophy, falsely so called, continue to lose their influence or are less avowed. Whilst, at the same time, they have cause to lament, that formality and lukewarmness in religion seem to prevail in some of our churches; and that the sacred institutions of the gospel are attended with so little power. Multitudes continue careless and secure, perishing in ignorance and in sin, whilst the love of many waxes cold. A respectful and serious attention, however, to the institutions of religion, seems pretty generally to have prevailed, and an increasing union and harmony in societies which are composed of presbyterians and congregationalists.

We are also happy to learn by the delegates from our sister churches of Connecticut, that the highly useful practice of catechising has been more than commonly attended to among them, that their churches are in peace, and that there is a generally increased attention to the things of religion among them.

Upon the whole, the Assembly find no inconsiderable cause to bless and praise God for the tokens of his goodness. They find also many things which are cause of humiliation before him. They feel themselves called upon, from the circumstances in which they are placed, to renewed and vigorous exertions in the cause of their God and Redeemer, in hope that their labours shall not be in vain in the Lord. And do earnestly exhort all the people under their care to activity and perseverance in the christian course, looking to the mercy of God unto eternal life, through Jesus Christ our Lord, to whom be glory in the churches, world without end. Amen. *Ass. Miss. Mag.*

Extract of a letter from Virginia, Sept. 1804.

"It gives me much pleasure to be able to inform you that the revival of religion, of which I have formerly spoken, continues to extend. There is every reason to hope that its effects will not be transitory: for in many

parts of the country decent houses for publick worship have been lately erected; and where such accommodations are wanting, multitudes assemble, and continue encamped for days in the open fields. This is a crisis, of which enlightened and influential christians should avail themselves"

The middle association of Essex county, who always have a sermon at their monthly meetings, have, we hear, agreed that for the present year the sermon be on the subject of the Trinity, or the divinity of Jesus Christ; also that one of their number exhibit an essay on one of these subjects at each of their meetings.

Literary Intelligence.

FOREIGN.

GREAT BRITAIN.

Mr. Parkinson, surgeon, has in the press a work, entitled, "Organick Remains of the former world displayed." In which the Mosaick account of the deluge is shown to agree with the present appearance of the globe.

Major Rennel has been comparing the *Geography of Scripture*, with his own local observations, which have fully established its accuracy. We have not heard whether the result of this investigation has been made publick.

Mr. Barrow, who lately published the second volume of his *Travels into the interior of Africa*, was, a year since, about to bring forward the *Account of his Travels in China*.

Mr. Park, the celebrated African Traveller, has undertaken another journey of discovery, into the southern part of Africa.

A series of Letters has been published in England, written from South America, by an English gentleman, detained a prisoner by the Spaniards, in Paraguay, in the years 1797-8, descriptive of the Country, Government and Manners of the Inhabitants, adorned with highly finished engravings.

The Rev. T. Wood, of Huddersfield, has issued proposals for publishing by subscription, a work entitled, "An Historical, Geographical, and Chronological account of the progress of Christianity on its first promulgation; also a sketch of the primitive Christian Church; with remarks on the revival of religion in the present day." This work was to have been published in April last, price 5s. boards.

An improved edition of Miss Hannah Adams' View of Religions has been published in England, revised and corrected by the Rev. A. Fuller; to which is prefixed, an original Essay on the Nature and importance of truth.

PORTUGAL.

In Portugal, a strong disposition has been lately manifested to patronize those studies which benefit mankind. This has been indicated by the patronage afforded to Mr. Bartolozzi, after Britain had declined to engage his services any longer; and by a commendable attempt to construct a map of that country from actual measurement, and a series of triangles. This map is published in an advanced, though not in a complete state.

GERMANY.

The Literary Society of the county of Mansfield, in Saxony, have opened a subscription, for erecting a monument to LUTHER, at Eisleben in Saxony, the place of his nativity. The king of Prussia patronizes and supports the undertaking.

The ELECTOR of BAVARIA has purchased for the University of Wiirsburg, the Blankian Cabinet of Natural History consisting of 28,000 specimens. The library of the University has also been enriched with the books that belonged to the secularized clergy.

The number of works which appeared at the last Leipsick Fair, was 1404; among which were 125 novels; 36 dramatick pieces, and more than 300 translations.

M. Harding, of the Observatory at Lilienthal, near Bremen, who has been employed on an atlas of all the stars down to those of the eighth magnitude, which lie within and near the orbits of the two new planets Ceres and Palas, discovered on the first of Sept. 1804, a THIRD NEW PLANET. Its place, as settled by Dr. OLBERS, on Sept. 8, was at M. T. 8h. 11m. 20d. A.R. 1d. 29m. 39s. dec. in south 0d. 47m. 19s.: its motion in A.R. is about 7m. 56s. retrograde, and in declination about 12m. 24s. south per diem. It is

similar to Ceres in light and apparent magnitude. Nothing nebulous can be distinguished around it; and, in all probability, it is another of a considerable body of small planets, of which this is the third recently discovered.

The new planet just mentioned, discovered by M. Harding, of Lilienthal, has been named JUNO.

UNITED STATES.

SOUTH CAROLINA.

The legislature of South Carolina has passed a law, dividing the state into 119 school districts, to each of which they have given one hundred dollars toward building a school house, and one hundred fifty dollars for supporting a school master.

CONNECTICUT.

All the publick laws of Connecticut, *now in force*, are comprised in an octavo volume of less than 700 pages. Probably the laws of no other independent civilized country on earth, which has been in existence more than 150 years, are comprised in so small a compass.

List of New Publications.

AMERICAN.

THEOLOGY.

THE Family Bible, containing the Old and New Testaments, with original notes, and practical observations. By the Rev. Thomas Scott, morning preacher at the Lock Chapel, &c. London. With copious marginal references. Reprinting by William W. Woodward, Philadelphia, from a new and improved edition now publishing in England, 4 vols. 4to. 24 dols. the set, neatly bound and lettered. Two vols. are completed; the third is in forwardness.

A scripture catechism, or system of religious instruction in the words of scripture, being a selection of the most plain and important texts, so arranged as to give a systematick view of the principal doctrines and duties of our holy religion. Intended as an assistant to christian ministers, parents and instructors in the religious education of children and youth; adapted to the use of schools and families. By a clergyman of Massachusetts. Cambridge. Hilliard.

An attempt to explain God's gracious covenant with believers, and illustrate the duty of parents, to embrace the covenant, dedicate their children in baptism, and train them up in the fear of God. By John H. Church, Pastor of the Church in Pelham, N.H. Amherst. Cushing.

Sermons of the late Rev. James Saurin, pastor of the French Church at the Hague. 6 vols. 8vo. translated from the original French by Robert Robinson. Nichols. New York.

Sermons by Williams Jay, first American from the second London edition, 1 vol. 8vo. 2 dolls. Boston. B. and J. Homans.

Two occasional sermons preached Nov. 4th, and 29th, 1804. One entitled The two Olive Trees, or Zerubbabel and Joshua, Religion the leading qualification of civil rulers and christian ministers; the other, God the foundation of confidence and joy, a thanksgiving sermon. By Joseph Lyman, D.D. Pastor of the Church in Hatfield; 20 cents.

A discourse delivered at Byefield, on the annual Thanksgiving in the commonwealth of Massachusetts; by Rev. Elijah Parish, pastor of the Church in Byefield. 2d edition, 12 1-2 cents. Salem. Cushing.

A discourse delivered at the ordination of the Rev. Joseph Buckminster, to the pastoral charge of the Church in Brattle Street, Boston. By Joseph Buckminster, D.D. Pastor of the North Church, Portsmouth.

Moral Education, by a disciple of the Old School Philosophy. N. Haven printed 1804; 25 cents.

An address delivered to the candidates for the Baccalaureate, in Union College, (Schenectady) at the anniversary commencement, May 16th, 1805. By Eliphalet Nott, President.

A discourse before the society for propagating the gospel, among the Indians and others, in N. America, delivered on the first Nov. 1804, by Rev. Levi Frisbie. Ipswich.

A sermon preached January 9th, 1805, in the Tabernacle, Salem, at the ordination of Rev. Lucius Bolles, to the pastoral care of the Baptist Church and Society in that town. By Samuel Stillman, D.D.

A Sermon delivered at Sedgwick, May 15th, 1805, at the ordination of Rev. Daniel Merrill, to the Pastoral charge of the Baptist church of Christ in that place. By Thomas Baldwin, D. D.

A sermon preached in the audience of His Excellency Caleb Strong, Esq. Governour, the other members of the Executive, and the honourable legislalature of the commonwealth of Massachusetts, on the anniversary Election, May 29th, 1805. By John Allyn, Congregational minister of Duxborough.

BIOGRAPHY.

Memoirs of the Life, Writings and Correspondence, of Sir William Jones. By Lord Teignmouth. Philadelphia. Poyntell ; 2 dolls. 75 cents.

Sketches of the Life of the late Rev. Samuel Hopkins, D. D. Pastor of the first Congregational Church in Newport, written by himself. Interspersed with marginal notes, extracted from his private diary : To which is added, a dialogue by the same hand, on the nature and extent of true christian submission : Also,

A serious Address to professing christians, in the name and from the words of Jesus Christ, recorded in Revelation xvi. 15. with an introduction to the whole by the Editor. Published by Stephen West, D. D. Hudson and Goodwin. Hartford, 1 doll.

MISCELLANEOUS.

A publick lecture, occasioned by the death of the Rev. Joseph Willard, S.T.D. L.L.D. President of the university in Cambridge. By Eliphalet Pearson, L L.D. Hancock Professor of Hebrew.

Cautions to young persons concerning health, in a publick lecture delivered at the close of the medical course in the Chapel, Cambridge, Nov. 20th, 1804 ; containing the general doctrine of chronick diseases ; shewing the evil tendency of the use of tobacco upon young persons ; more especially the pernicious effects of smoking cigarrs ; with observations on the use of ardent and vinous spirits in general. By Benjamin Waterhouse, M.D. Professor of the Theory and Practice of Physick, and Teacher of Natural History, in the University of Cambridge.

Letters from London ; written in 1802 and 1803. By William Austin. Boston. Pelham.

The Journal of a Tour into the territory north west of the Alleghany mountains ; made in the spring of the year 1803. With a geographical and historical account of the state of Ohio. Illustrated with original maps and views. By Thaddeus M. Harris, A.M. S.H.S. Boston. Manning and Loring.

Democracy Unveiled, or Tyranny stripped of the garb of Patriotism. By Christopher Caustic, L.L.D. &c. Boston. Carlisle.

The Principles of Eloquence, with hints to Publick Speakers. By T. Knox. Boston. Homans.

N. B. The list of new publications will be continued and rendered as complete, as the information, which the Editors shall receive, can make it.

☞Authors, who wish to have their works noticed in the Panoplist, are requested to forward them to the Editors, free of expense, directed to Samuel Etheridge, Printer, Charlestown.

PERIODICAL WORKS.

GREAT BRITAIN.

The Evangelical Magazine. This work, which is well known and highly approved by the friends of vital religion in the United States, has been continued monthly, since the beginning of the year 1793. Since the death of the Rev. Mr. Eyre, it has been under the principal direction of the Rev George Burder, author of Village Sermons. No less than 17,000 copies of this useful and truly evangelical work are printed monthly. The profits are devoted to the relief of the poor widows of gospel ministers. Published in London, monthly, 64 pages, 8vo.

The Biblical Magazine, intended to promote the knowledge and belief of the sacred scriptures ; published monthly, at Dunstable, Eng. This respectable work commenced, May, 1801, and is under the direction of the Baptists.

The Christian Observer is conducted by members of the established church, and is a work of distinguished merit. It commenced with the year 1801.

The Religious Monitor, or Scot's Presbyterian Magazine, published at Edinburgh, monthly, since March, 1803, 40 pages, 8vo. Its Editors have taken their motto from Jer. vi. 16, and the spirit of the work appears conformable to their motto.

A new review commenced with this year, in London, called the *Eclectic Review*. The design of the Editors is expressed in the following motto, which they have prefixed to their work.

"Cicero gives us an account of the various opinions of philosophers in his age; but he himself was of the *Eclectic* sect; and chose out of each of them, such positions, as, in his judgment, came nearest to the truth." *Watts' Improvement of the Mind.*

The numbers appear monthly, containing 80 pages 8vo price 1*s* 6*d* sterling. The profits are applied to the assistance of the New British and Foreign Bible Society.

We have seen the three first numbers, "The object of this work is to rescue good writers from the partiality and abuse of Socinian and high church criticks." The work is ably and impartially conducted, and on every account is worthy of publick patronage.

All the above works harmonize in their design, with the Panoplist, and from them the Editors expect to derive much assistance.

(*To be continued.*)

OBITUARY.

Nov. 26. At Bath, aged 82 the Rev. ARCHIBALD MACLAINE, forty eight years minister of the English church at the Hague. His funeral sermon was preached by Dr. Gardiner, of Bath, who stated many particulars which strongly indicated the truly christian frame of mind in which this venerable minister of the gospel departed this life. Dr. Gardiner observed, as we have been told, that on retiring to bed, Dr. Maclaine thanked God, that while the heathens, naming Socrates in particular, were so much in the dark about their future state, he, who had been a grievous sinner, had, through the mercy of God, such a blessed hope, and added, "I know in whom I have believed." Dr. Gardiner represented the Dr. to come as a penitent to the throne of grace, leaning only on the cross of Christ, filled with gratitude to God; that Christ Jesus and eternal salvation were his constant theme, and that he was filled with the hope of glory. His last words to his friends were, "Weep not for me, O ye of little faith."

In Scotland, Dr JOHN ROBINSON, professor of Natural Philosophy in the University of Edinburgh. Dr. Playfair, exprofessor of Mathematicks in the same University has succeeded him. Dr. ROTHERAM, professor of Natural Philosophy in the neighbouring University of St. Andrews died about the same time. Also, Dr. WILLIAM BUCHAN, aged 76; in his death the medical world has lost one of its most valuable members: a man who, perhaps beyond all others, simplified the language and doctrines of medicine, and, by adapting his style to ordinary understandings, stripped the science of its mysteries, and in fact taught every one to be his own physician. His "*Domestic Medicine*" is doubtless one of the most useful books on the subject, in any language; and his "*Advice to Mothers*" cannot be too much recommended.

A letter just received from Edinburgh, from the secretary of the society in Scotland, for promoting Christian Knowledge, announces, with deep regret, the death of Rev. Dr. JOHN KEMP, the late worthy secretary of the very respectable Society abovenamed. This intelligence (to use the language of the letter) "will perhaps be as sincerely lamented, though not so extensively felt, on the other side of the Atlantick, as it is in his native country. In July last the doctor was visited by very alarming symptoms both of paralytick and apoplectick affections, which led his physicians to order him to retire to the country, where he chiefly resided since that period. For a considerable time previous to his dissolution, his health seemed to be rather improving; but on Tuesday last he had a severe stroke of an apoplexy, and expired on Thursday," the 18th of April. We shall improve the earliest opportunity to communicate some sketches of the character of this excellent man.

In Mohegan, (Con.) MARTHA, aged 120; widow of Zacuash, one of the Nobility of the Mohegan tribe of Indians, and many years an Agent from said tribe to the General Assembly of Connecticut.

Drowned, in Salem harbour, Mr. JOHN EDWARDS, rigger. He, with his son and another man, were returning

from the ship Franklin, when their boat upset. Mr. Edwards could not swim, and his son kept him upon his back for nearly half an hour, when being quite exhausted, the son said, "*Father we will both go down together!*" on which the father quitted his hold and sunk immediately. The son and the other man were soon after taken up by a boat from the ship. Mr. Edwards was an industrious, worthy man.

Poetry.

THE REAPERS' SONG.

Ye verdant hills, ye smiling fields,
Thou earth, whose breast spontaneous yields
To man a rich supply;
Echo, whose mimick notes prolong
The melting strain, and bear along
O'er distant glades and caves among,
The mountain shepherd's artless song
Loft swelling to the sky.

Attend the reapers' joyful lays,
And bear the tribute of their praise
To Nature's bounteous King:
Whose voice, loud sounding from the pole,
In thunder oft is heard to roll,
And oft has melted down the soul,
When murmuring along it stole
The zephyr's silken wing!

With bread, the heart of man to cheer,
See, bending low, the ripen'd ear
Bow its luxuriant head!
In vain, ye swains, had been *your* care,
Had not *he* caus'd the blight to spare
The promise of the summer fair,
And bade the sun, the rain, the air,
Their gracious influence shed.

He bade the soft refreshing gale
Blow gently down the teeming vale,
Nor hurt the peeping grain:
But when the ear began to rise,
To him we rais'd our anxious eyes;
Oft from the cisterns of the skies
He sent, in mercy, rich supplies,
Early and latter rain.

And now his hand hath crown'd our toil,
We joy, like those that share the spoil,
The harvest home to bear!
With shouts the laughing pastures ring;
With grateful hearts, ye reapers, sing
The praise of Heav'n's eternal King,
Through whose paternal care ye bring
The produce of the year!

Margate. W. B. COLLYER.

THE SMILE OF JESUS.

LOVELY is the face of nature
Deck'd with Spring's unfolding flow'rs,
While the sun shews every feature
Smiling through descending showers:
Birds, with songs the time beguiling,
Chant their little notes with glee,
But to see a Saviour smiling,
Is more soft, more sweet to me!

Morn her melting tints displaying
Ere the sluggard is awake;
Ev'ning's zephyrs gently straying
O'er the surface of the lake;
Melting hues, and airy breezes,
All have powerful charms for me;
But no earthly beauty pleases
When, my Lord, compar'd with thee!

Soft and sweet are show'rs descending
On the parch'd, expecting ground;
Fragrance, from the fields ascending,
Scatters health and joy around.
These, with ev'ry earthly blessing,
Loudly for thanksgiving call;
Yet, one smile from thee possessing,
Surely, far exceeds them all!

Sweet is sleep to tired nature;
Sweet to labour is repose:
Sweet is life to ev'ry creature;
Sweet the balm that hope bestows:
But though spring, and ev'ning's breezes,
Sleep, and hope, and life, to me
All are pleasant, nothing pleases,
Jesus! like a smile from thee!

Margate. W. B. COLLYER.

ON THE DEATH OF AN INFANT.

"SWEET Babe!
She glanc'd into our world to see
A sample of our misery;
Then turn'd away her languid eye,
To drop a tear or two and die,
Sweet Babe!

She tasted of life's bitter cup,
Refus'd to drink the potion up;
But turn'd her little head aside,
Disgusted with the taste and cry'd,
Sweet Babe!

She listen'd for a while to hear,
Our mortal griefs; then turn'd her ear
To angel harps, and songs; and cried
To join their notes celestial, sigh'd and dy'd,
Sweet Babe!

Sweet Babe no more, but Seraph now;
Before the throne behold her bow!
Her soul enlarg'd to angel size,
Joins in the triumph of the skies;
Adores the grace that brought her there,
Without a wish, without a care;
That wash'd her soul in Calv'ry's stream:
That shorten'd life's distressing dream,
Short pain, short grief, dear babe, was thine;
Now joys eternal and divine!"

PATER.

ANSWERS TO CORRESPONDENTS.

W. on "MYSTERIES," is received, and shall appear in the next number. The Editors hope frequently to hear from the ingenious author.

R. on Isaiah lxiii. 9. with annexed "Remarks from a M.S. by the late Dr. BELLAMY," are approved, and on file for early publication.

A *second* Letter from "CONSTANS," also a continuation of the "Biographical Memoirs of the late Dr. Tappan, will enrich the next number of the PANOPLIST. We invite the particular attention of our youthful readers, to these excellent productions.

We hope constantly to delight and improve our readers, with communications from the mellifluent LA TRAPPE.

N. will accept our thanks for his candid Review of COOPER's sermon, on Predestination. He will oblige us by frequently employing his pen in reviewing for the PANOPLIST the publications of the day.

A "Sketch of the character of the beloved Dr. TAPPAN, being part of a discourse delivered soon after his decease, but not published," is received. The author will perceive his subject anticipated by another hand; yet as this paper "contains some particulars not generally known," and especially as it exhibits a portrait of that amiable and excellent man, drawn by an intimate friend, and to the life, it shall be inserted in the Panoplist. In the above sketch, we recognize the hand of a much respected friend, with whose productions we hope often to gratify and instruct our readers.

The Review of the Life of Sir WILLIAM JONES, also of "A Scripture Catechism," &c. came too late for insertion in this number.

The request of the gentlemen, who sent us "The Principles of Eloquence, &c." shall be attended to in due season.

The researches of PHILO, strengthen an important branch of evidence in favour of the divinity of the Holy Scriptures. He is entitled to our thanks for laboriously collecting and throwing into a form for general use, so much important information, which might otherwise have been confined to a few of the learned. With satisfaction we anticipate his future labours.

Patmos, and *Paros*, on topicks seasonable and useful, are on file for publication.

The Unfaithful Shepherd, before insertion, must be revised by the author, who is requested to call for it for that purpose.

Several other communications are received, and under consideration.

AGENTS FOR THE PANOPLIST.

Rev. MIGHILL BLOOD, Buckstown;—Mr. E. GOODALE, Hallowell;—THOMAS CLARK, bookseller, Portland;—W. & D. TREADWELL, do. Portsmouth;—THOMAS & WHIPPLE, do. Newburyport;—CUSHING & APPLETON, do. Salem;—EDWARD COTTON, do. Boston;—ISAIAH THOMAS, do. Worcester;—WILLIAM BUTLER, do. Northampton;—WHITING, BACKUS & WHITING, do. Albany;—T. & J. SWORDS, do. New York;—WM. P. FARRAND, do. Philadelphia;—WM. WILKINSON, do. Providence;—ISAAC BEERS and Co. do. New Haven;—O. D. COOK, do. Hartford;—Mr. BENJAMIN CUMMINGS, Windsor, Ver.;—Mr. LEE, Bath, Me.